

THE
PRINCETON SEMINARY CATALOGUE



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THE PRINCETON SEMINARY CATALOGUE

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The annual Catalogue is an account of the academic year 1994-1995 and an announcement of the proposed program for the years 1995-1997. The projected program is subject to change and is in no way binding upon the Seminary. Tuition and fees listed herein cover the 1995-1996 academic year and are subject to change in subsequent years without notice.

Princeton Theological Seminary does not discriminate because of race, color, sex, or age, and complies with the regulation for the handicapped Section 504.

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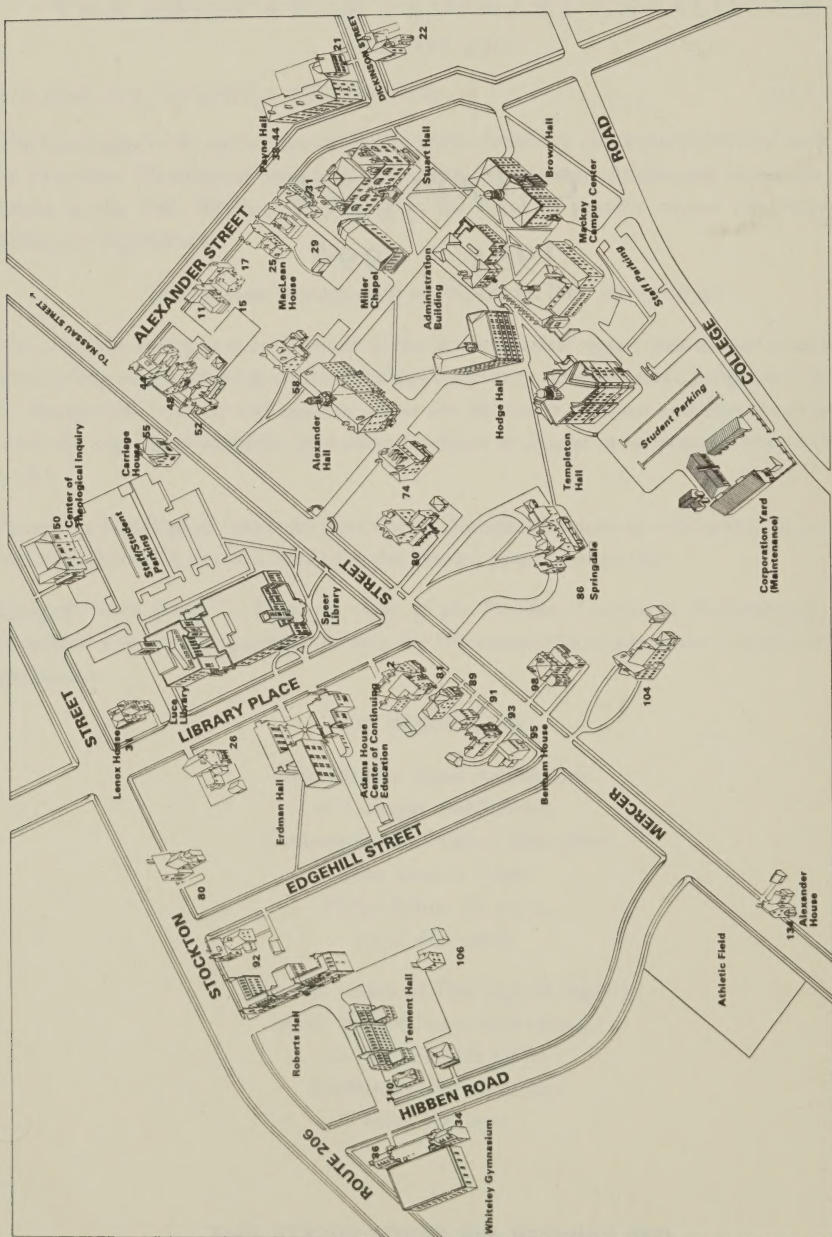
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CATALOGUE

1995 - 1996


ONE HUNDRED AND EIGHTY-FOURTH YEAR



Numbers on this map indicate street addresses.

Princeton Theological Seminary
P.O. Box 821 Princeton, NJ 08542

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Communication with the Seminary ~

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Telephone Number (609) 921-8300
(800) 622-6767
FAX (609) 924-2973

Communication with the Seminary will be facilitated if initial correspondence is addressed to the officers named below. The telephone numbers listed provide direct access to those offices.

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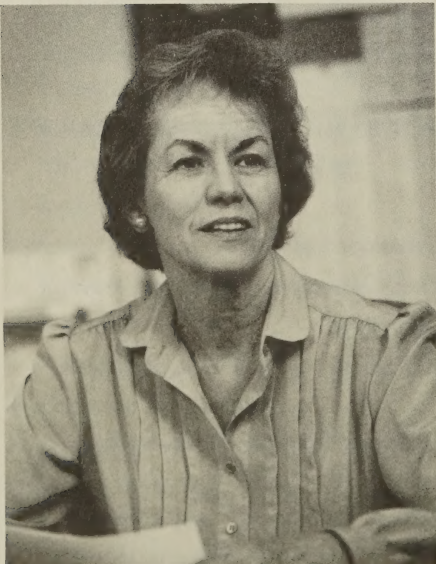
Public Relations: *Director of Communications/Publications* 497-7760

Seminary offices are open from 8:30 until 12:30 and 1:30 until 4:30, Monday through Friday, and on Saturday mornings by appointment.

Visiting the Campus ~

Prospective students are encouraged to visit the Seminary campus at their convenience. *Arrangements made in advance with the Director of Vocations and Admissions* will facilitate opportunities during such visits for personal interviews with members of the Seminary staff, attendance at classes, and informal discussion with Seminary students. Visiting prospective students can be provided meals and lodging as our guests.

Such visits, though not a required procedure for admission, provide opportunity for the required application interview and in other ways prove to be helpful to both students and admissions personnel. Visits may be scheduled throughout the year. As the months of March and April are unusually busy with applications for admission, however, a prospective student may wish to plan his or her visit for an earlier time during the year.



MICHAEL BONGART

Carolyn D. Nicholson
Dean of Student Affairs

Calendar 1995-1996

1995

Aug. 11	Friday		Summer Session ends.
Aug. 25	Friday		Summer Language ends.



Sept. 8	Friday		Orientation program begins.
Sept. 12	Tuesday	8:00 p.m.	Opening convocation.
Sept. 13	Wednesday	8:00 a.m.	Autumn classes begin.
		10:00 a.m.	Opening Communion Service.
Sept. 15	Friday		Presbyterian ordination exams.
Sept. 16	Saturday		Presbyterian ordination exams.
Sept. 26	Tuesday	4:30 p.m.	Deadline for changing fall courses without petition.
Sept. 27	Wednesday	2:30 p.m.	Postponed and reexaminations.
		4:30 p.m.	Deadline for 80% refunds.
Oct. 17	Tuesday	4:30 p.m.	Deadline for 50% refunds.
Oct. 20	Friday	5:20 p.m.	Autumn reading period begins.
Oct. 30	Monday	8:00 a.m.	Classes resume.
Nov. 21	Tuesday	5:20 p.m.	Thanksgiving recess begins.
Nov. 27	Monday	8:00 a.m.	Classes resume.
Nov. 29	Wednesday	9:00 a.m.	Spring pre-registration begins.
Dec. 1	Friday	4:30 p.m.	Spring pre-registration ends.
Dec. 15	Friday	5:20 p.m.	Fall semester classes end; Christmas recess begins.

1996			
Jan. 2	Tuesday	8:00 a.m.	Reading period begins.
Jan. 9	Tuesday	9:00 a.m.	Final examinations begin.
Jan. 15	Monday		M.L. King, Jr., Day recess.
Jan. 18	Thursday	12:00 p.m.	Final examinations end; intersemester recess begins.
Jan. 29	Monday	8:00 a.m. 10:00 a.m.	Spring classes begin. Opening Communion Service.
Feb. 2	Friday		Presbyterian Bible examination.
Feb. 9	Friday	4:30 p.m.	Deadline for changing spring classes without petition.
Feb. 10	Saturday	9:00 a.m.	Postponed and reexaminations.
Feb. 12	Monday	4:30 p.m.	Deadline for 80% refunds.
Feb. 16	Friday		Presbyterian ordination examinations.
Feb. 17	Saturday		Presbyterian ordination examinations.
Mar. 1	Friday	4:30 p.m.	Deadline for 50% refunds.
Mar. 8	Friday	5:20 p.m.	Spring reading period begins.
Mar. 18	Monday	8:00 a.m.	Classes resume.
Apr. 5	Friday		Good Friday.
Apr. 26	Friday	5:20 p.m.	Spring semester classes end; reading period begins.
Apr. 27	Thursday	9:00 a.m.	Fall pre-registration begins.
Apr. 28	Friday	4:30 p.m.	Fall pre-registration ends.
May 4	Saturday	9:00 a.m.	Final examinations begin.
May 6	Monday	12:00 noon	Deadline for papers by candidates for 1996 graduation.
May 11	Saturday	5:30 p.m.	Final examinations and spring semester end.
May 19	Sunday	4:00 p.m.	Baccalaureate service.
May 20	Monday	10:00 a.m.	Commencement exercises.
June 10	Monday		Summer Session 1 begins.
June 28	Friday		Summer Session 1 ends.
July 1	Monday		Summer Session 2 and Summer Language begin.
July 19	Friday		Summer Session 2 ends.
Aug. 23	Friday		Summer Language ends.

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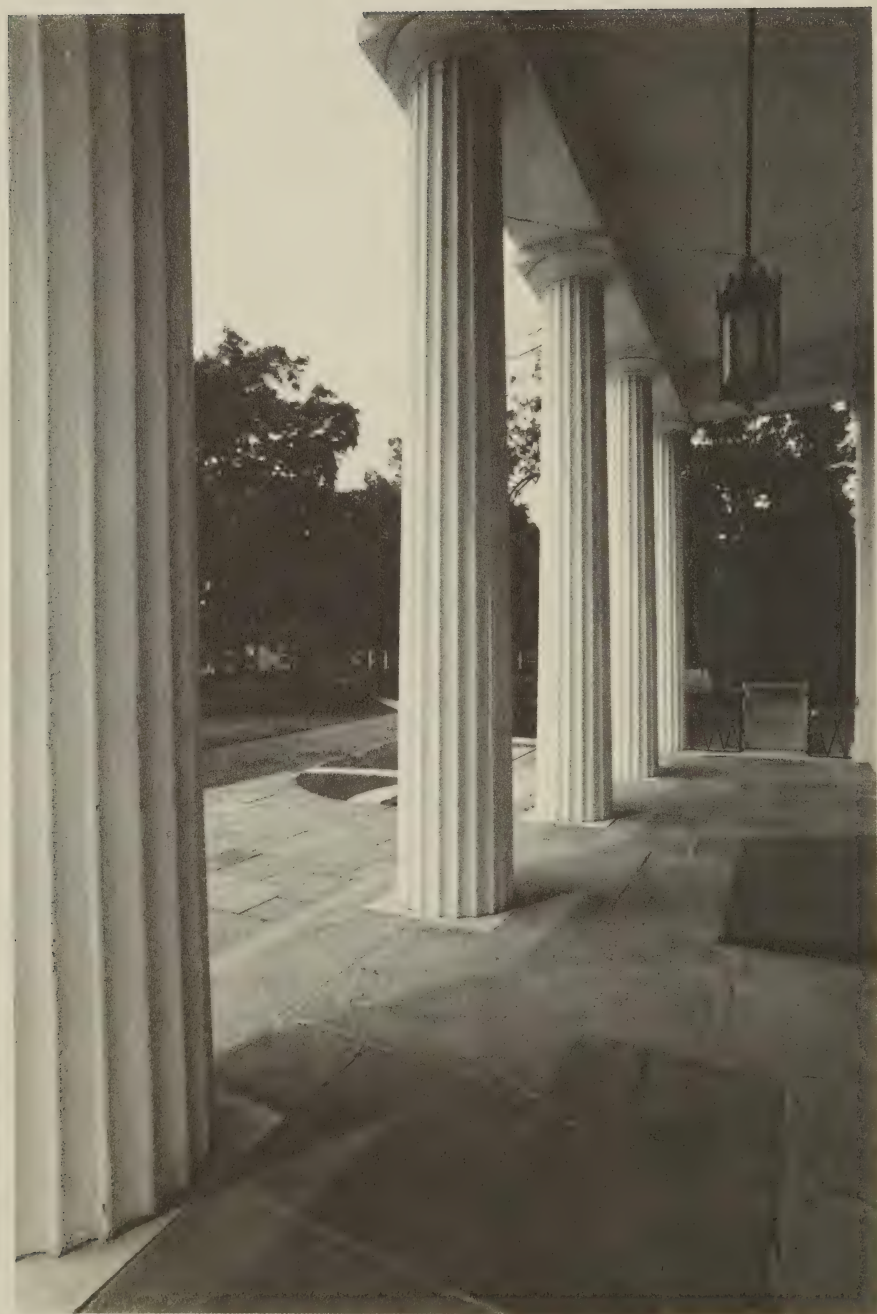
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The focus of the Seminary's work is the education of men and women for *ministry* in the *church* and in the *world*, and through it the advancement of theological learning. All aspects of the Seminary's operation serve this basic task: the teaching and learning in the classroom and elsewhere; the research and writing of faculty and students; the oversight and management of trustees and administration; the worship and life together of the whole community.

Ministry

As a graduate professional school which affirms the conviction of its founders that "piety of the heart" and "solid learning" belong together, Princeton Seminary seeks

- ~ to cultivate theological scholarship with its critical appropriation of the biblical witness and the Christian tradition;
- ~ to encourage responsible expression of the faith in proclamation and action;
- ~ to develop abilities to further the response of faith among the people of God;
- ~ to refine skills in the pastoral, the teaching, and other ministries;
- ~ to explore models for corporate worship and Christian life;
- ~ to assist in the scrutiny of personal gifts and vocations.

Church

As a denominational seminary which regards its Reformed and ecumenical identities as intertwined and complementary in the search for the true and faithful form of a church “reformed yet always being reformed” in its theology, community, and mission, Princeton Seminary seeks

- ~ to deepen the awareness of the Presbyterian heritage and its theological tradition in the framework of a broad ecumenical vision;
- ~ to reach beyond region, race, nationality, and cultural orientation to include the whole people of God in its faculty, administration, and student body;
- ~ to cultivate the encounter between living Christian traditions in classroom, worship, field experience, research, and scholarship, and by active participation in the ecumenical movement;
- ~ to encourage an ever more inclusive, interracial, intercultural, and international community of Christian witness and scholarship in all the fields of its theological work.

World

As an institution of higher learning which is involved in constant dialogue with the world in many forms and on many levels in its Christian witness and scholarship, Princeton Seminary seeks

- ~ to promote interaction with the disciplines of the university in the common search for truth;
- ~ to engage in conversation and cooperation with all who are concerned for justice, freedom, peace, and human dignity;
- ~ to foster theological education in which the ministry of evangelism and the ministry of social action are not separated;
- ~ to be responsive to the challenges presented to the mission of the church today by the conflict among races, religions, nations, and sexes; by the signs of ecological deterioration; by the threat of war in an age of nuclear weapons; by the reality of poverty and exploitation; and by the widespread sense of powerlessness in the face of these global problems.

While taking pride in its specific calling, Princeton Theological Seminary recognizes its ongoing responsibility to be a servant of the whole church of Jesus Christ throughout the world; to cultivate the unity of all Christians in faith, hope, and love; and to join with scholars everywhere in the search for truth, for hope, and for guidance in the common life.

HISTORY

The establishment of The Theological Seminary at Princeton by the General Assembly of the Presbyterian Church in 1812 marked a turning point in American theological education. Within the last quarter of the eighteenth century, all learning was of a piece and could be adequately taught and studied in the schools and colleges, nearly all of which were church-initiated. General education was also the context for professional studies in divinity, medicine, and the law. In the first quarter of the nineteenth century, professional training became disengaged from the college curriculum, medical and law schools were established, and seventeen divinity schools and seminaries came into existence.

On the threshold of the nineteenth century, powerful elements in American life, both secular and religious, were forcing some radical changes in the older, more unitive education and intellectual climate. The emergence of scientific studies, the expansion of the college curriculum, new economic and social responsibilities associated with democratic government, industrial development in the East and geographical movement toward the West—all such factors required the churches to reconsider their own mission and message.

There were also intramural conflicts within the churches. As the denominations multiplied, they became more self-conscious, polemical, and defensive. Local “parsons” found they were not always the undisputed intellectual “persons” in the community. The western migration created a sudden demand for ministers that could not be met under the old training programs, and the rough and ready people on the frontier were less exacting in their requirements for an educated ministry. Religious and theological tides in the meantime were running between deistical, rational influences and pietistic, revivalistic enthusiasm.

The plan to establish a theological seminary at Princeton was in the interests of advancing and extending the theological curriculum. It was not, as has sometimes been intimated, a sectarian withdrawal from secular university life. The educational intention was to go beyond the liberal arts course by setting up a postgraduate, professional school in theology. The plan met with enthusiastic approval on the part of authorities at the College of New Jersey, later to become Princeton University, for they were coming to see that specialized training in theology required more attention than they could give.

With fewer than a dozen students, Archibald Alexander was the only Seminary professor in 1812. He was joined the following year by a second professor, Samuel Miller, who came to Princeton from the pastorate of the Wall Street Church in New York. Though the faculty of the Seminary was as big (or as small) as at the College, it was a venture of faith bordering on the foolhardy to lay elaborate plans for the future.

To read back over the wording of the original “Design of the Seminary” is to

perceive the early growth of the modern development in theological education in America—though the Princeton innovators were not at all thinking of breaking new ground except in the literal sense. They were prophetic enough, however, and among other things the “Design” noted that the purpose of the Seminary was

to unite in those who shall sustain the ministerial office, religion and literature; that piety of the heart, which is the fruit only of the renewing and sanctifying grace of God, with solid learning; believing that religion without learning, or learning without religion, in the ministers of the gospel, must ultimately prove injurious to the church.

The dialectic suggested in the juxtaposition of piety and learning deserves some comment. It is an apt text for expounding the peculiar genius of Princeton Seminary and its view of theological education. The piety side of the formula stems from the accent on personal salvation, the experience of repentance and forgiveness, the Christian life of faith, justification, and sanctification, the reality of new selfhood in Jesus Christ, all of which can be traced to the roots of American religion, whether of the Puritan, Calvinist, Lutheran, Quaker, Wesleyan, or “left-wing” Reformation traditions. So it was that Princeton Seminary, as was true of most other divinity schools, deliberately defined itself as a school of “that piety of the heart,” a training center for church leaders of all sorts, which specialized in preaching, the cure of souls, evangelism, and missions. To be sure, there were many at Princeton unsympathetic with much of the methodology of the new pietism and revivalism; but regarding the religious goals interpreted as personal salvation, “the fruit only of the renewing and sanctifying grace of God,” there was unanimity between thumping revivalists and proper Princetonians.

The other side of the piety-learning formula was equally important for the founders of the Seminary. The new institution was never described as a Protestant monastery or retreat, a place distinguished mainly for prayer and meditation. It was to be a school with teachers and students, library and books, ideas of the mind as well as convictions of the heart, all in the service of “solid learning.” The Reformed tradition, to which Princeton Seminary was and is committed, has always magnified the intellectual integrity of the faith. Theology has been a highly respected word on the campus. Systems and structures of thought, reflection on the meaning and application of the faith, clarity of expression, and precision of definition—these are recognized norms for theological thinking.

The Seminary has been served by a remarkable succession of eminent Presidents. Francis Landey Patton (1902–1913) came to the Seminary after serving as President of Princeton University. J. Ross Stevenson (1914–1936)

guided the Seminary through some turbulent years and expanded the institution's vision and program. John A. Mackay (1936–1959) strengthened the faculty, enlarged the campus, and created a new ecumenical era for theological education. James I. McCord (1959–1983), whose presidency saw the institution of the first center of continuing education at a theological seminary, the establishment of full endowment for twenty-six faculty chairs, and the construction or renovation of major campus residences and academic facilities, gave leadership to both the national and world church through denominational and ecumenical councils.

Thomas W. Gillespie became the Seminary's fifth president in 1983, having served as pastor of Presbyterian churches in Garden Grove and Burlingame, California. Since assuming the presidency, he has increased the size of the faculty, including the establishment of nine endowed chairs, and significantly lowered the student/faculty ratio. He has also led the Seminary in a building program that has seen the renovation of the main classroom building, Stuart Hall, and the addition of John and Irene Templeton Hall, a multipurpose building which houses speech and media facilities, the computer facility, and faculty and administrative offices. He has also given leadership to the Presbyterian Church nationally through its Committee on Theological Education.

Affiliated from the beginning with the Presbyterian Church and the wider Reformed tradition, Princeton Theological Seminary is today a denominational school with an ecumenical, interdenominational, and worldwide constituency. This is reflected in the faculty, in the curriculum of studies, and in the student body.

CHAPEL WORSHIP

"Christian worship joyfully ascribes all praise and honor, glory and power to the triune God. In worship the people of God acknowledge God present in the world and in their lives. . . . In worship the faithful offer themselves to God and are equipped for God's service in the world" (PCUSA Book of Order, W-1.1000).

Miller Chapel, built in 1834, was named for Samuel Miller, the second professor at the Seminary. Originally located beside Alexander Hall, it was moved in 1933 toward the center of the campus and its existence from the early decades of the Seminary testifies to the centrality of worship to life at this institution. We come as a supportive gathering, to a place where we can share our gifts in a welcoming atmosphere.

Miller Chapel is not a "church" in the sense that an ordered congregation, under the direction of a duly called pastor and elected leadership, is constituted as part of a Christian denomination. The faculty, students, and administration

of the Seminary are members of their respective churches in communities both local and worldwide. Our worship is God-directed, that is to say, it's focus is on both the community and the individual encountering God. In response to God's initiative and as an expression of our unity in Christ Jesus, members of the faculty, administration, and student body gather for worship daily, Monday through Friday, at 10:00 a.m.

Celebrations of the Sacrament of the Lord's Supper have been authorized by the General Assembly of the Presbyterian Church (U.S.A.), are under the direct authority of the President of the Seminary, and are ordinarily conducted according to the Presbyterian and Reformed tradition. In recognition of our commitment to ecumenicity as represented in all the constituencies of the Seminary community, worship according to traditions other than the Reformed is encouraged and provided, both for the enrichment of corporate worship and for the enlightenment of all. In all public celebrations of the Sacrament of the Lord's Supper, the invitation to commune shall be, ". . . extended to all who have been baptized, remembering that access to the Table is not a right conferred upon the worthy, but a privilege given to the undeserving who come in faith, repentance, and love" (B.O. W-2.4011). "All the baptized faithful are to be welcomed to the Table, and none shall be excluded because of race, sex, age, economic status, social class, handicapping condition, difference of culture or language, or any barrier created by human injustice" (B.O. W-2.4006).

Under the direction of the faculty, the program of chapel worship is supervised by a Chapel Council, the members of which are appointed annually by the President of the Seminary. A director of the chapel is appointed by and serves at the pleasure of the President of the Seminary. The director of the chapel exercises leadership by coordinating the functions of various committees of the Chapel Council and by supervising the work of the student chapel assistants, one of whom is designated assistant to the director of the chapel.

All members of the Seminary community are invited to participate in the work of one or more of the Council committees and may register their interests at the Chapel office.

Acknowledging the power of language to create as well as describe ideas and attitudes, the Chapel Council of Princeton Theological Seminary recognizes that language has often been used to perpetuate discriminatory biases and stereotypes among persons and groups. The Chapel Council of Princeton Theological Seminary is committed to the proclamation that God's grace is extended equally to all persons. In our effort to promote the Gospel of Jesus Christ, we believe that language itself can become a witness. The Chapel Council, therefore, urges inclusive language when referring to gender, race, ethnicity, age or physical ability.

ALUMNI/AE AND SEMINARIANS

Since its founding in 1812, Princeton Seminary has graduated approximately 14,000 men and women. Women have graduated in significant numbers only in the last twenty years, but now compose approximately one third of the students preparing for a variety of forms of ministry. Graduates presently serve the church throughout the nation, with alumni/ae represented in every state. Almost 1,000 Princeton alumni/ae serve the world church in more than 100 foreign countries.

Throughout the Seminary's history, students have come to Princeton from diverse undergraduate colleges and universities, as well as from the graduate programs of many other theological schools. Being rooted in the Reformed tradition, Princeton has always maintained close ties with its parent denomination, the Presbyterian Church (U.S.A.). The Reformed tradition includes a commitment to ecumenical dialogue, so Princeton has also welcomed students from other Protestant denominations, as well as from the Roman Catholic and Eastern Orthodox churches. Each year the student body also includes men and women from the world church, with a large number of international students registered in various degree programs. The dialogue and exchange between North American students and their colleagues from overseas is an invaluable part of theological education for both.

THE SEMINARY AND THE PRINCETON COMMUNITY

Princeton is an academic, research, business and residential community located midway between New York and Philadelphia. Rich in history, the town was already on the map in colonial times and was the site of the Battle of Princeton during the American Revolution. Princeton has been home to many distinguished statesmen and thinkers. Aaron Burr, Jonathan Edwards, and Grover Cleveland lie buried in the Princeton cemetery. Princeton University began as The College of New Jersey in 1746 and several decades later Woodrow Wilson became its president and then went on to the White House. Albert Einstein, too, strolled the streets of the town from his home on Mercer Street, just below the Seminary, to his office at the Institute for Advanced Study.

The Princeton of today is much changed from its colonial past. The University still stands at the center of the community, but several other academic institutions known for excellence in their fields have joined it—the Westminster Choir College, the Institute for Advanced Study, the Center for Theological Inquiry, and, of course, the Seminary. These schools continue to lend a quiet atmosphere of learning to the heart of the community, while around its perimeter a growing number of corporate centers and research laboratories thrive.

Still in essence a small town, Princeton has an uncommon breadth of cultural and educational resources. Residents and students alike have access to libraries, museums, churches, theaters, concerts, athletic events, and public lectures in the immediate vicinity, as well as the unequalled resources of New York and Philadelphia, each only a short distance by train or car.

THE CAMPUS

The Seminary campus, enlarged in 1943 by the acquisition of land and buildings in the Stockton Street complex, now covers more than thirty acres. The plant consists of an administration building, four classroom buildings, a library complex, a chapel, a campus center building, four dormitories, three apartment houses, a gymnasium and athletic field, and a corporation yard. The Seminary also owns a considerable number of houses which are used as homes by members of the faculty and administrative staff.

With reference to the map on page 2, most of the following buildings may be easily located.

MILLER CHAPEL – The chapel, built in 1834 by Charles Steadman, a local architect and builder of repute, was named for Samuel Miller, the second professor at the Seminary. Originally located beside Alexander Hall, it was moved in 1933 toward the center of the campus. Through its doors have passed generations of students for prayer and praise, for communion and meditation, for reflection and inspiration, for preaching and instruction. The chapel is the center of the daily worship life of the Seminary community.

THE SEMINARY LIBRARIES – Opened respectively in 1957 and 1994, the Robert E. Speer Library and the Henry Luce III Library together house the main research and instructional collection of the Seminary. The earlier structure, named for a great missionary statesman and member of the class of 1893, contains circulation and reference facilities, most of the library offices, a major portion of the Library of Congress classed material, accommodations for over 200 readers, and several rooms for classes and general meetings. The newer building, named in honor of a distinguished trustee of the Seminary, contains the library's extensive special collections and superior facilities for their use, an innovative service for the use of computers in teaching and research, study rooms for Ph.D. candidates, much of the Old Princeton classed material, space for over 250 readers, and a general meeting room. A more detailed description of the Seminary's library resources will be found on pages 159–162.

STUART HALL – The architect of Stuart Hall could have had in mind the hymn "A Mighty Fortress" when he designed the massive and imposing walls and turrets. Constructed in 1876, a gift of Robert L. and Alexander Stuart of New

York City, its lecture rooms have been the forum for decades for the sharing of knowledge and wisdom between professor and student. Completely renovated in 1986 and 1987 to enhance and expand its lecture halls and seminar rooms, Stuart Hall now contains seventeen classrooms which are equipped with state-of-the-art educational media facilities and improved lighting and acoustics. Stuart Hall also accommodates a student lounge for off-campus students.

ALEXANDER HALL – Originally called the “Old Seminary” and later renamed for Archibald Alexander, the first professor, who taught and worked within its walls until 1851, the building initially housed students, the library, the chapel, classrooms, and a refectory. Constructed in 1815 and still architecturally the heart of the campus, it was extensively renovated in the summer of 1978 and is now a dormitory consisting largely of single rooms. The bell in the cupola summons the campus community to classes, to worship, to meals, and to meetings.

BROWN HALL – The gift of Mrs. George Brown of Baltimore, this structure was opened in 1865 as a men’s dormitory. A host of students have lived here, coming from cities and small towns, from east and west coasts, and from six continents. The building was thoroughly renovated in the summer of 1979 to provide single-room accommodations for about eighty men and women.

HODGE HALL – Completed in 1893, this building was given by Mrs. Robert L. Stuart of New York and named for the Seminary’s distinguished third professor, Charles Hodge. The L-shaped plan permits each room to receive sunlight during some part of each day. Originally a dormitory for men, it was later renovated to house women and married couples as well. The building was remodeled in the summer of 1980, providing facilities for about seventy students in single rooms and three-room suites. Remodeling of first-floor administrative offices in the summer of 1989 resulted in offices for fifteen faculty members and three faculty secretaries.

TENNENT HALL – One of several buildings purchased in 1943 to provide a much-needed center for the School of Christian Education, Tennent Hall is named for William Tennent, who in 1726 founded the Log College, forerunner of Princeton University. In addition, there is here the name of Tennent College of Christian Education in Philadelphia, which assigned its assets in trust to the Seminary for the conduct of instruction in the field of Christian education on the graduate level. The first dormitory for women on the Seminary campus, Tennent Hall was thoroughly renovated in the summer of 1982 to house the Christian education offices, several faculty studies, and two floors of apartments for married students.

ROBERTS HALL – This complex of three wings, acquired in 1943 and totally renovated in the summer of 1983, contains apartments of varying size to accommodate married students who prefer to live within walking distance of

the main campus of the Seminary. Facilities for the International Students' Association are located on the lower level. The building was rededicated in honor of Edward Howell Roberts, former dean and professor of preaching, who was an inspiration to ministerial candidates for over two decades.

PAYNE HALL – This hall for the housing of missionaries on furlough was given in 1922 by Mr. and Mrs. Calvin N. Payne of Titusville, Pennsylvania. It contains fully furnished apartments for twelve families. In assigning apartments, preference is given to missionaries and fraternal workers who propose taking a regular course of study at the Seminary.

THE WHITELEY GYMNASIUM – The gymnasium, purchased as a part of the Stockton Street complex, is named for Mrs. George H. Whiteley of York, Pennsylvania, who bequeathed a sum of money for a gymnasium originally designed to be part of a student center building. Facilities include courts for basketball, squash, handball, and racquetball. The Princeton chapter of Recording for the Blind, Inc., is housed on the lower level.

ADMINISTRATION BUILDING – This building, located in the center of the campus, was originally constructed as a refectory and was converted into a gymnasium in 1910. It took on its present function as an administration building in 1945 and in 1981 an addition enabled the Seminary to bring under one roof most of the administrative offices.

JOHN ALEXANDER MACKAY CAMPUS CENTER – Completed in 1952, the Campus Center provides a place for many Seminary activities. Facilities which had been scattered in a number of eating clubs were replaced by one dining center. The building contains two dining rooms and a kitchen (completely renovated in the summer of 1992), a large auditorium with a stage, lounges, meeting rooms, faculty offices, the SGA office, the Women's Center, and the book store. Dedicated to the memory and witness of John Alexander Mackay, the third president of the Seminary, the building envisions "the creation on the campus of a Christian community whose members, drawn from diverse lands and churches, shall serve in all the world the one church which is Christ's body."

CHARLOTTE RACHEL WILSON APARTMENTS – On U.S. Route 1, about two miles south of the campus as the crow flies, stand the Charlotte Rachel Wilson Apartments, named in memory of the mother of a beloved friend of the Seminary, Mrs. Charles T. Newcombe. Her generous legacy lifted the mortgage from this very useful property which includes twenty-five two-story buildings, each containing eight apartments, some with one bedroom, others with two. They are available to married students with or without children or to single parents with dependents.

CHARLOTTE NEWCOMBE CENTER – Completed in the summer of 1982, the Charlotte Newcombe Center is located on the grounds of the Seminary's apartment



complex. The building contains a large study section, with carrels for individual work, and a computer resource center. Other facilities include an informal lounge, a multi-purpose social room, and a small service kitchen.

CHARLOTTE RACHEL WILSON POOL COMPLEX – Opened in the spring of 1991, this year-round swimming pool facility contains a heated 30' x 75' pool, a 10' diameter heated wading pool, and an adjacent shower/locker room. Located on the apartment complex grounds, it is available to all members of the Seminary community.

CARRIAGE HOUSE – This building, situated a few hundred feet from the Seminary library complex, was purchased by the Seminary in 1965. It contains faculty and administrative offices.

ERDMAN HALL – In loving memory of Dr. and Mrs. Charles Erdman, alumni/ae and friends raised more than a million dollars to erect a dormitory, dedicated in 1981, on the site of their home, thus remembering their gracious hospitality. Dr. Erdman was a member of the class of 1891 and a member of the faculty from 1905 to 1936. One section of the building is a dormitory for men and women; the other section provides residential quarters for the Center of Continuing Education.

ADAMS HOUSE – Located across Library Place from Speer Library, the building that was once a private residence and now houses the Center of Continuing Education has been named in memory of former Dean Arthur M. Adams. Dean Adams was instrumental in the founding of the Center and supervised its program. Over 5,000 persons, both ministers and laypersons, participate in seminars and individual study programs here annually.

LENOX HOUSE – This stately residential structure on the corner of Stockton Street and Library Place was given to the Seminary by James Lenox of New York in 1875 as a faculty home. It was designed by the prominent architect Robert Morris Hunt. Mr. Lenox also gave land on which the library stands and built two previous library buildings there as well. Lenox House has also been used as an accommodation for unmarried students and as a temporary location for the Seminary's speech and media facilities. Since 1989, it has housed several faculty research projects.

TEMPLETON HALL – Named in honor of Sir John Templeton, who has served the Seminary for 37 years as trustee and financial advisor, and his wife, Lady Templeton, this facility was completed in February 1989. Templeton Hall houses speech and preaching classrooms and offices, fully equipped recording and television studios, educational media and curriculum development facilities, administrative offices, and the Seminary's computer center.



Templeton Hall — Completed 1989

Programs of Study



APPLICATION

A student desiring to enter the Seminary must file a formal application, a copy of which will be sent upon request. A non-refundable fee of \$35.00 is required both of new applicants and of alumni/ae seeking admission to advanced programs. Princeton Seminary admits qualified men and women students of any race, color, and national or ethnic origin, irrespective of physical handicap.

THE DEGREE OF MASTER OF DIVINITY

The program of study set forth for the Master of Divinity (M.Div.) degree is designed to prepare students for the parish ministry, for graduate study in theology and related disciplines, for various types of chaplaincy, for mission work at home and abroad, and for other forms of church vocation. The curriculum is planned to provide the flexibility and independence consonant with a broad theological foundation.

Admission Requirements

It is recommended that the candidate's baccalaureate preparation include at least sixty semester hours, or twenty semester courses, in such liberal arts studies as English, philosophy, literature, history, and ancient and modern languages, together with some work in the natural and human sciences, especially psychology and sociology.

Among items specified on the application form, an applicant for the M.Div. program must furnish a letter of evaluation and endorsement from the minister or governing body of the church with which he or she is affiliated, together with three additional letters of reference from persons in a position to assess his or her qualifications for seminary study. It is expected that applicants shall be certified as ministerial candidates by the responsible governing body of their denomination, or are making normal progress toward such certification. In

addition, the candidate must supply a transcript of all college or university work pursued to date. When possible, this is to be supplemented by the Confidential Report of Academic Standing. If an applicant has not yet completed the baccalaureate program and is accepted for admission to the Seminary, a supplementary transcript must be provided indicating the awarding of a baccalaureate degree by an accredited college or university. Matriculation in the Seminary cannot be effected until this supplementary record has been received.

An interview is strongly recommended. It is arranged through the Office of Vocations and Admissions. It may take place on campus with a member of the faculty or staff or at a location near the applicant's home with an alumnus/a who lives in the area. On occasion, an interview may be required by the Admissions Committee.

Admissions are made on a rolling basis beginning in October. It is expected that applications for the M.Div. program will be filed with the Director of Vocations and Admissions by March 1 for the following academic year. Applications received after March 1 will be considered on a space available basis. In awarding merit fellowships, applications completed by February 1 will receive preference.

Advanced Placement

A student who has taken part of the theological course in a program conducted by a school accredited by the Association of Theological Schools in the United States and Canada, and who desires to be admitted with advanced standing should indicate that fact at the time of application. Upon being informed of his/her admission to Princeton Seminary, by the Director of Vocations and Admissions, the student shall:

1. provide a letter certifying good standing in the institution in which he or she currently is enrolled (or from which the credit is to be transferred) and dismissing him or her to this Seminary, and
2. consult with the Registrar of the Seminary regarding transfer credit that will be granted.

A maximum of thirty units of course credit will be received in transfer or as advanced placement toward the M.Div. degree, even though the applicant may have completed more than a year's work in another institution. Final decisions as to the amount of advanced placement to be received and its distribution in the Seminary's curriculum will not be made until complete transcripts are available and normally just prior to registration for the candidate's first semester at Princeton Theological Seminary.

Work completed more than seven years before the contemplated date of transfer, or courses passed below the grade of B, may not be accepted.

Where a candidate is permitted to apply credits earned in another seminary

toward the Princeton M.Div. requirements, the equivalent of two full years of study (sixty credits), including in all cases the final year, must be spent at Princeton Seminary.

Curriculum

The Master of Divinity program requires the successful completion of courses (totalling 90 credit hours) drawn from the four academic departments of the Seminary, and a listing of interdepartmental studies. In addition, at least one course in either the history or theology department, which has been designated as fulfilling the requirement for a course on Christian Responsibility in the Public Realm, must be included in the student's program.

The specific course/credit requirements are allocated as follows.

BIBLICAL STUDIES

The student is required to take fifteen credits in this department, distributing the work as follows:

1. Courses OT101, Orientation to Old Testament Studies, and NT101, Orientation to New Testament Studies, which must be completed during the first year of work.

2. Nine additional credits, not all in the same Testament, drawn from courses numbered OT200 or NT200 and above (with the exception of advanced language classes, which may not be used to fulfill this requirement).

Entering students who have studied Greek and/or Hebrew in a college or university setting and who wish to have an introductory language prerequisite waived, must take the appropriate language placement examination(s). Persons who have studied the equivalent of two full semesters or more of a biblical language at an ATS accredited seminary or divinity school and have earned a grade of B or better need not take a placement examination.

As a means of evaluating the student's ability to carry on exegetical work in New Testament, the Greek placement examination will seek to determine:

1. The candidate's ability to decline nouns, adjectives, and participles and to conjugate and parse (analyze) verbs.

2. His or her acquaintance with fundamental syntactical construction (such as those dealt with in J. W. Voelz's *Fundamental Greek Grammar*, Concordia Publishing Company).

3. His or her proficiency in translating moderately difficult passages from the Greek New Testament.

As a means of evaluating the student's ability to carry on exegetical work in Old Testament, the Hebrew placement examination will seek to determine the candidate's ability to:

1. Analyze Hebrew forms.

2. Understand the fundamental syntactical construction.
3. Translate prose passages from the Hebrew Bible.

Students who have studied modern Hebrew should become familiar with an introductory grammar such as T. O. Lambdin's *Introduction to Biblical Hebrew* (Scribner's) or C. L. Seow's *Grammar for Biblical Hebrew* (Abingdon).

HISTORY

The student is required to take fifteen credits in this department, distributing the work as follows:

1. In the division of Church History, both CH101, History of Christianity I, and CH102, History of Christianity II, which, unless advanced placement has been granted, must be completed by the end of the middle year.
2. Nine additional credits, including a minimum of three credits in History of Religions, Church and Society, or Ecumenics.

THEOLOGY

The student is required to take fifteen credits in this department, distributing the courses as follows:

1. Courses TH221, Systematic Theology I, to be taken in the second semester of junior year, and TH222, Systematic Theology II, to be taken in the first semester of the middle year.
2. A third course (three credits) dealing with a major theologian or basic Christian doctrine, selected from a group designated as qualifying as a "third theology course for M.Div. candidates."
3. A course (a minimum of three credits) in Philosophy or Christian Ethics.
4. The final three credits may be drawn from any of the departmental divisions.

PRACTICAL THEOLOGY

The student is required to include in his or her program fifteen credits drawn from the offerings available in this department, distributing the work as follows:

1. Courses SC101 and SC102, Speech Communication in Ministry I and II (two credits), which are to be completed in the first year.
2. Course PR201,-202, Introduction to Preaching (four credits), which is to be completed in the second year.
3. One course (three credits) in each of the three remaining departmental areas: Christian Education, Congregational Ministry, and Pastoral Care.

INTERDEPARTMENTAL STUDIES

1. Course GM100-101, One Ministry, Many Forms (four credits), taken over the first year of the program.

2. Either course GM102, GM103, or GM119 Field Education Unit 1 (two credits), usually done during the summer between the junior and middle years, and one course from those numbered GM104 through GM109, or GM115, -116, Field Education Unit 2 (two credits), usually done during the middle year. At least one of these course sites must be a local church.

3. In addition, students who are members of the Presbyterian Church (U.S.A.) are required to take course GM201, Presbyterian Church Polity (two credits).

ELECTIVES

The twenty to twenty-two credits remaining in the student's program may be distributed as follows:

1. Introductory and advanced language classes, which do not meet Biblical Department distribution requirements.
2. Denominational studies (e.g., United Church of Christ Polity, United Methodist Studies I, II, and/or III), which do not meet departmental distribution requirements.
3. A senior thesis (three or six credits).
4. Departmental electives over and above the requirements.

Part-Time Study and Acceleration

The program of study leading to the M.Div. degree is designed to be completed in six semesters of full-time study, exclusive of any period that may be devoted to an internship.

In a few instances, usually occasioned by ill-health or extraordinary family circumstances, a portion of the work may be conducted on a part-time basis, and the time required to finish the degree is extended beyond three years. An M.Div. candidate should not expect, however, to pursue any substantial portion of the curriculum by part-time study. The foundational courses, and many others that are essential for a balanced and integrated program, meet through the week, and appropriate substitutes are ordinarily unavailable. The Seminary provides no assurance that a student who is able to attend class only on particular days, or for a restricted number of periods each day, will have access to the courses he or she needs to complete the graduation requirements.

In addition to the regular academic semesters, the Seminary provides a summer session that is available to M.Div. candidates under certain defined conditions. Such candidates may draw upon the offerings of the summer session for the following reasons:

1. To pursue the intensive courses in Greek and Hebrew language and exegesis, in a less intense atmosphere than might obtain during the academic year.

2. To satisfy requirements of the Field Education sequence.
3. To enroll in a program of clinical pastoral education.

A candidate contemplating part-time study should be aware of the limitations that such status imposes on eligibility for financial aid, student housing, the Seminary medical insurance plan, and loan deferment. The Seminary cannot certify to the Immigration and Naturalization Service an international student who is pursuing his or her work on a part-time basis.

ACCELERATED PROGRAM IN MINISTRY AND SOCIAL WORK

A limited number of students may be accepted each year for an accelerated program leading to the Master of Divinity degree from the Seminary and the Master of Social Work degree from Rutgers University. This program is designed for students who expect to enter forms of ministry requiring competence both in the disciplines of theology and in those associated with social work.

The M.Div. requirements are completed as usual in the first three years. During the third year a certain number of units (credit hours) taken at Rutgers University may be credited toward the Seminary degree, while certain Seminary courses are credited toward the M.S.W. Immediately following the granting of the M.Div. degree, the student enters the summer session at the Graduate School of Social Work with advanced standing and may complete all requirements for the M.S.W. earlier than might otherwise be the case.

Applications for this program should be filed with the Registrar.

Because of changes in degree requirements now under way at Rutgers University, admission to the cooperative program is handled on a case by case basis.

MASTER OF DIVINITY/MASTER OF ARTS CONSOLIDATED PROGRAM

Persons who at the time of application know that they wish to pursue a combined Master of Divinity and Master of Arts program may be admitted to candidacy for both degrees simultaneously. Pursued over a period of four years, the studies are coordinated from the outset to integrate preparation for ministry in the church with a Christian education specialization. Although requirements for the two degrees are unchanged, an integrated pattern of advisement enables the student to attain greater proficiency in educational understanding and practice than would be possible were the degrees to be pursued in sequence.

A person may not elect the consolidated program after beginning work in the Seminary, and a decision to discontinue it will not guarantee that either degree separately may be concluded in what otherwise might be the standard time.

THE DEGREE OF MASTER OF ARTS

The two year program for the Master of Arts in the area of Christian education includes basic studies in Bible, theology, church history and practical theology. The program emphasizes theory and practice for the educational ministry of the church and it also attends to philosophical, cultural, developmental, and procedural dimensions of education. The M.A. is designed to prepare students for administering Christian religious education in parish and institutional settings; to provide training for teaching the Christian religion in church or secular schools; and to afford an opportunity for specialized preparation for youth ministry. It is *not* a degree earned as preparation for doctoral studies.

Admission Requirements

It is recommended that the candidate's baccalaureate preparation include at least sixty semester hours, or twenty semester courses, in such liberal arts studies as English, philosophy, literature, history, and ancient and modern languages, together with some work in the natural and human sciences, especially psychology and sociology.

Among items specified on the application form, an applicant for the M.A. program must furnish a letter of evaluation and endorsement from the minister or governing body of the church with which he or she is affiliated, together with three additional letters of reference from persons in a position to assess his or her qualifications for seminary study. In addition, the candidate must supply a transcript of all college or university work pursued to date. When possible, this is to be supplemented by the Confidential Report of Academic Standing. If an applicant has not yet completed the baccalaureate program and is accepted for admission to the Seminary, a supplementary transcript must be provided indicating the awarding of a baccalaureate degree by an approved college or university. Matriculation in the Seminary cannot be effected until this supplementary record has been received.

Also required is an interview. The interview is arranged through the office of the Director of Vocations and Admissions. It may be held on the campus with a member of the faculty or staff or at a location near the applicant's home with an alumnus/a who lives in the area.

It is expected that applications for the M.A. program be filed with the

Director of Vocations and Admissions by March 1 for the following academic year, although applications submitted after March 1 will be considered. Admissions are made on a rolling basis beginning in October. Priority in the assignment of housing will be given on the basis of early application and admission.

Advanced Placement

A student who has taken part of the theological course in a program conducted by a school accredited by the Association of Theological Schools in the United States and Canada, and who desires to be admitted with advanced standing should indicate that fact at the time of application. Upon being informed of his/her admission to Princeton Seminary, by the Director of Vocations and Admissions, the student shall:

1. provide a letter certifying good standing in the institution in which he or she currently is enrolled (or from which the credit is to be transferred) and dismissing him or her to this Seminary, and
2. consult with the Registrar of the Seminary regarding transfer credit that will be granted.

A maximum of thirty units of course credit will be received in transfer or as advanced placement toward the M.A. degree, even though the applicant may have completed more than a year's work in another institution. Final decisions as to the amount of advanced placement to be received and its distribution in the Seminary's curriculum (made in consultation with the Assistant Director of the School of Christian Education) will not be made until complete transcripts are available and normally just prior to registration for the candidate's first semester at Princeton Theological Seminary.

Work completed more than seven years before the contemplated date of transfer, or courses passed below the grade of B, may not be accepted. On occasion, a candidate for the M.A. degree may be permitted to apply university graduate work toward the program requirements, but these credits will subsequently be disallowed if he or she changes to the M.Div. program.

Where the candidate is permitted to apply credits earned elsewhere toward the Princeton M.A. requirements, the final year of study (thirty credits) must in all cases be spent at Princeton Seminary.

Curriculum

The Master of Arts program (with emphasis in Christian education) requires the successful completion of courses (totalling 60 credit hours) drawn from the four academic departments of the Seminary, and a listing of interdepartmental studies. The specific course/credit requirements are allocated as follows.

BIBLICAL STUDIES

The student is required to take six credits in this department, as follows: courses OT101, Introduction to Old Testament Studies, and NT101, Introduction to New Testament Studies.

HISTORY

Course CH102, History of Christianity II, three credits, is required.

THEOLOGY

Courses TH221, Systematic Theology I, and TH222, Systematic Theology II, fulfill the six credit requirement of the Theology department.

PRACTICAL THEOLOGY

The twenty-five credits required in Practical Theology are distributed as follows:

1. A course in pastoral care, three credits.
2. Course SC101, Speech Communication in Ministry I, one credit.
3. A course in group leadership and dynamics, three credits.
4. Six three-credit courses in Christian Education, as follows: course ED101, Introduction to Christian Education; a course in faith and human development; a course in cultural foundations of Christian Education; a course in teaching; a course in church administration; and course ED105, The Educational Ministry (taken in the senior year with special precept).

INTERDEPARTMENTAL STUDIES

The student's program requires eight to ten credits from this listing.

1. Course GM100,-101, One Ministry, Many Forms (four credits), taken over the first year of the program.
2. Course GM111, MA Field Education Unit 1 (two credits), usually done during the summer between the junior and senior years.
3. Course GM113, MA Field Education Unit 2 (two credits), usually done during the senior year.
4. In addition, students who are members of the Presbyterian Church (U.S.A.) are required to take course GM201, Presbyterian Church Polity (two credits).

ELECTIVES

The ten to twelve credits remaining after basic requirements are fulfilled may be completed with electives drawn from any of the four academic departments.

Youth Ministry

Candidates who wish to pursue their work with a focus on youth ministry enroll for the regular requirements in biblical studies, history, theology, and interde-

partmental studies. In addition, they will take the following courses in practical theology: ED101, Introduction to Christian Education; ED352, Theological Foundations of Youth Ministry; and ED105, Educational Ministry (taken in last year of program); Studies in Youth, Society, and Culture; Communicating the Gospel with Children; and Teaching the Gospel to Adolescents. Additional requirements include courses in human development, the family, and society and culture.

Post-M.Div. Program

Candidates who hold the M.Div. degree ordinarily can complete the M.A. in Christian education requirements in one additional year of full-time study (30 credits hours). In each case the specific program components will be determined in terms of the student's previous education and experience.

THE DEGREE OF MASTER OF THEOLOGY

The program of studies for the degree of Master of Theology is designed for students who wish to improve or deepen their preparation for ministry beyond the level reached by their M.Div. course, or who desire to acquire a preparation for specialized ministries of the church.

Admission Requirements

Applications for the degree of Master of Theology (Th.M.), together with the necessary supporting documents, must be filed with the Director of Vocations and Admissions by May 1 for the following academic year. Applications submitted after May 1 will be considered if space is available. Applications from persons wishing to be considered for the International Scholars' Program must be filed by February 1 for the following academic year. (For other information regarding this program, refer to the "International Scholars' Program Statement" available from the Office of Vocations and Admissions). The Admissions Committee holds meetings periodically throughout the year to consider those applications for which the files of credentials are complete. Each applicant will be notified of the committee's action as soon as practicable after a decision has been reached. Those who seek admission to this program will find it to their advantage to make application at an early date, since the number of positions available in some fields is necessarily limited.

An applicant for the Th.M. degree is required to furnish, among other items specified on the application form, a letter from the appropriate official of the applicant's endorsing governing body, stating that he or she is in good and regular standing with the denomination, together with three additional letters of reference from persons in a position to assess his or her qualifications for

graduate theological study. In addition, the applicant must submit a transcript of all college and seminary work pursued to date. If accepted, evidence must be provided to show that the applicant has been awarded the degrees of Bachelor of Arts and Master of Divinity, or their equivalents, from approved institutions. The equivalent of the M.Div. degree is completion of a three-year post-baccalaureate program designed as preparation for ordained ministry. Matriculation in the Seminary cannot be effected until this record has been received.

International applicants, in addition to the above, are required to achieve a minimum score of 55 on each of the three parts of the TOEFL (Test of English as a Foreign Language) Examination.

Applicants wishing to receive the Th.M. degree in either the Department of Biblical Studies or in the area of Preaching (Department of Practical Theology) must have a knowledge of Greek and Hebrew.

Applicants wishing to receive the Th.M. degree in the area of Pastoral Care (Department of Practical Theology) must have completed one unit of clinical pastoral education or an introductory course in pastoral care and counseling or have equivalent pastoral experience, prior to matriculation.

Applicants who receive notice of admission prior to February 15 must indicate to the Director by March 15 whether or not they will accept admission to the Seminary. Applicants receiving notification after February 15 must indicate their decision within thirty days.

Program

Twenty-four units (credit hours) are required for the Th.M. degree. If the candidate wishes to present a thesis in partial fulfillment of the requirement, it shall be assigned six units of academic credit. Courses ordinarily must be taken in the area of the department in which the candidate is specializing. However, the student may be permitted to take courses in other areas of the department, or in areas of other departments, if in the judgment of his or her faculty adviser these courses are related to the student's field of concentration.

The candidate who seeks the degree without the presentation of a thesis must pursue one or two courses which will require the writing of an essay or essays, which give evidence of ability to engage in research and present his or her investigation in an acceptable literary and academic form.

Each candidate will be assigned an adviser. Candidates will arrange their programs of study in consultation with their advisers, and in accordance with the programs developed for their chosen areas of study. As a rule, introductory level courses may not be chosen for credit toward the Th.M. degree. In special cases, the student's adviser may give permission for selecting such courses, provided the instructor will give special assignments in accordance with the requirements for the Th.M. degree.

When a thesis is presented in partial fulfillment of degree requirements, it must be submitted to the professor concerned by the last class day of the semester in which it is due.

The candidate must spend a minimum of one year in residence and should, within that period, normally complete all courses and the thesis (where applicable). The schedule of courses in several program areas is so arranged, however, that candidates may attend class one day each week for eight semesters in succession, and receive the degree in four years. Class days may vary from semester to semester.

Candidates must attain an average of 2.70 (B minus) or better in order to qualify for the Th.M degree. In view of this restriction, they may not choose to have their work evaluated on a pass/fail basis.

THE DEGREE OF DOCTOR OF MINISTRY

The program of studies for the degree of Doctor of Ministry (D.Min.) is designed to enhance the ability of ministers to act as leaders of the church in its various visible expressions. The primary educational objective of the program is to teach ministers to reflect in an integrative way on the human experience of ministry in light of theological commitments and values. The aim is to achieve a sense of both theological and behavioral "connectedness" about ministry that can be articulated in theories of why ministers do what they do in the contexts in which they work. A D.Min. candidate is required to be engaged in a recognized form of fulltime ministerial practice for the duration of the program, which is designed as "in-service" education.

Admission Requirements

Applications for the degree program, together with the necessary supporting documents, should be filed with the Director of the D.Min. Program not later than March 15 for the following academic year. Applicants are informed of the decision of the Admissions Committee on or about the first of May.

An applicant for the D.Min. degree is required to furnish, among other items specified on the application form, the following credentials:

1. An official transcript of all college and seminary work pursued to date. Included must be indications that the degrees of Bachelor of Arts and Master of Divinity, or their academic equivalents, were received from approved institutions.
2. Three letters of reference in which assessment is made of his or her ministerial practice.
3. An extended personal statement dealing with aspects of his or her

ministerial practice and including a tentative sketch of a feasible final ministry project.

4. After admission and before matriculation an endorsement from his or her session, governing board, or supervisor, approving the expenditure of time called for by the program.

5. Declaration of a single subject-matter area selected from the D.Min. "Agenda of Concerns" as the focus of D.Min. study and final project.

The program is limited to persons who have been engaged full time in the regular practice of ministry for a period of at least three years following receipt of the Master of Divinity degree or its academic equivalent. Applicants who receive notice of admission to the program must indicate to the Director within thirty days whether or not they intend to accept that admission.

Program

As an advanced degree program of ministerial studies, the D.Min. is related to but different from many continuing education programs for ministers. It requires strong commitment to a disciplined course of study, the cultivation of a particular "habit of mind," the development of critical self-awareness in the performance of ministry, and the demonstration of a high level of ministerial competence through the preparation and public sharing of a well-defined ministerial project.

THE D.MIN. "HABIT OF MIND"

Doctor of Ministry study seeks to create in its candidates a certain way of perceiving and thinking about ministry and their work. This "habit of mind" is a theologically informed praxis of ministry that manifests the unity and interrelatedness of theory and practice in service to the ministry of the whole people of God. Included in such a "habit of mind" are practical theological interpretation and construction, contextual and relational thinking about the church and ministry, and critical attention to the ways the separate parts of ministry situations—people, events, places, and issues—influence each other and go together to form the particular "events" of ministry.

STRUCTURE AND METHOD OF THE PROGRAM

a. Four essential *dimensions of ministry* form the curricular structure of the D.Min. They are integrally related to each other and can be thought of as enduring perspectives or "lenses" through which all concrete ministerial experience can be viewed. D.Min. learning activities (including papers and discussions, case studies, readings, reports and evaluations) are organized around these four dimensions.

1. INTERPRETING SCRIPTURAL AND TRADITIONAL SOURCES of Christian faith

so that they are capable of generating and shaping particular ways of faith and life in relation to God and others. In this dimension of ministry the focus is on the interpretation and communication of the biblical witness and the church's faith in its various formulations as they have to do with human existence and the church's mission in the world.

2. ENCOURAGING, HELPING, AND EMPOWERING people as they struggle with various forces in their lives that sometimes are destructive and bring about suffering and despair. The focus in this dimension of ministry is on personal (and interpersonal) struggle and hope for renewal, transformation, and fulfillment.

3. ENVISIONING AND ORGANIZING forms of communal life and action that embody Christian faith in neighborhood, city, state, national, and international settings. The focus is on the communal embodiments of Christian faith in the world.

4. RETHINKING CHRISTIAN FAITH IN GOD. The focus here is on the continuing task of theological formation and restatement in light of the experience of ministry in the world even as that experience is always under re-examination and formation in the light of the challenge of the witness of Scripture and the church's faith.

The D.Min. *Agenda of Concerns* is a list of eight critical ministry subjects that in the faculty's judgment represent some of the most primary concerns in ministry today, calling for special analysis, theological reflection, and new ministerial practice. *At admission each candidate elects to concentrate his or her D.Min. attention on one (or in some cases two) of the ministry concerns listed in the Agenda.* While the four dimensions of ministry described above constitute the organizing *structure* of D.Min. work, the Agenda of Concerns specifies the *subject matter content* of ministry experience with which candidates work in the program. The content of the D.Min. workshops, program of individual study, and subject of the final project (described below) are selected and guided by the particular concern chosen as the focus of a candidate's program.

The current approved Agenda of Concerns is:

1. Family patterns and needs
2. Lay ministry and leadership
3. Ethnicity and racial justice
4. Addictions and dependency
5. Economic disparity and injustice
6. Gender, sexism, and sexuality
7. Ministry in a multi-religious society
8. Religious experience and practice in a secular and pluralistic world

Further information about the nature of these concerns and their operation in

the program is to be found in descriptive brochures available from the Doctor of Ministry Office.

CURRICULUM SEQUENCE OF THE D.MIN.

Actual D.Min. learning activities take place in three phases of the program: (1) Individual Program of Study, (2) D.Min. Workshops, and (3) the Final Ministry Project. (There is no separate examination phase.)

a. **INDIVIDUAL PROGRAM OF STUDY.** Immediately upon admission, candidates begin to negotiate with the D.Min. Director and selected faculty advisers individual programs of independent study and learning tasks to facilitate achievement of the aims of the program. The Individual Program of Study represents an agreement between candidate and Seminary and is an integral part of the requirements for the degree. It includes commitment to reading a selected bibliography and, depending on a candidate's background and educational need, may also contain such activities as continuing education seminars, academic courses either at Princeton Seminary or elsewhere, independent consultation with resource persons, and field observation or supervision activities related to the particular ministry concern of a candidate's program. The Program of Study will provide ways for candidates to be accountable for their progress and will include submission of various written reports related to independent study activities.

b. **D.MIN. WORKSHOPS.** Required on-campus residency for the D.Min. occurs in three special workshops over a two-year period, each of approximately three weeks' duration and led by two or more D.Min. faculty members. In workshops, candidates are introduced to the integrative method of the program through the four Dimensions of Ministry, guided in understanding the contextual and relational aspects of ministry, and offered faculty input in the Agenda of Concerns and other theological subjects. Candidates write and discuss a structured series of Ministry Experience Reports based on their own work as a major part of the workshop experience.

The first workshop occurs in either the fall or early winter next after spring admission, and the second and third workshops are held in the two succeeding summers. Candidates live and work in private residential quarters on the Princeton campus for the duration of each workshop.

c. **FINAL MINISTRY PROJECT.** The culmination of the D.Min. program is the researching, executing and writing up of a major ministry project within the area of each candidate's focal concern. Projects are advised by faculty members. All final projects are characterized by the presence of a clearly articulated theological rationale and a connectedness to the context in which ministry occurs. They may take a variety of forms, some resembling research documents, others featuring the development of a resource for ministry. Whatever their



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form, all projects must meet the criteria established by the program and supervised by the faculty. Undertaking on the final ministry project requires recommendation by leaders of the third workshop and approval of an acceptable project proposal by the D.Min. Studies Committee.

COMPLETION OF THE PROGRAM

Progress through the stages of the program is regularly evaluated and determined by the faculty, the D.Min. Director, and the D.Min. Studies Committee. Typically, completion of any phase of the program is certified by its faculty leaders, and additional working papers or projects may from time to time be required as the basis for evaluation. Any candidate who for whatever reason discontinues his or her program after satisfactory completion of the third workshop is eligible to receive certification as a "Fellow in Pastoral Leadership Development."

The D.Min. is designed to be completed within three or four years from admission. Candidates must complete their final project within two years following admission to final project status after completion of the third workshop, unless their candidacy is extended for cause by the D.Min. Studies Committee.

Tuition for the entire program is \$6,600, and is payable in four installments (one upon acceptance, and one sixty days prior to the beginning of each of the three workshops). Room and board expenses while attending workshops are additional. Failure to pay any installment by the date due will result in the

candidate being dropped from the program. Any exception to this rule may only be with the written approval of the Vice-President for Financial Affairs. In no case, however, will a candidate be permitted to begin a workshop unless the Seminary has received payment of the required installment.

For application materials, and/or further information and descriptive materials covering all phases of the program, write or call:

Director
 Doctor of Ministry Program
 Princeton Theological Seminary
 P.O. Box 821
 Princeton, New Jersey 08542-0803
 Telephone: (609) 497-7875

THE DEGREE OF DOCTOR OF PHILOSOPHY

The Doctor of Philosophy program is designed to prepare men and women for independent scholarship in various dimensions of the study of religion and for teaching in colleges and theological seminaries. Work currently is offered in five areas:

1. Biblical Studies [Old Testament, New Testament]
2. History and Ecumenics [Church History; History of Doctrine; Mission, Ecumenics, and History of Religions]
3. Theology [History of Christian Doctrine, Systematic Theology, Philosophy and Theology, Christian Ethics]
4. Religion and Society [Sociological Theory, Social Ethics]
5. Practical Theology [Christian Education, Pastoral Theology, Theology and Communication in Preaching]

Upon petition, interdisciplinary programs are also sometimes approved and are pursued under the direct supervision of the Ph.D. Studies Committee.

Admission Requirements

All applicants for admission to the Ph.D. program at Princeton Theological Seminary must hold the degree of B.A., or its equivalent, from an approved college or university, and the degree of M.Div., or its equivalent, from an approved theological institution. It is assumed that those who are enrolled in M.Div. or equivalent programs when they apply for admission will have received their degrees before matriculation.

The M.Div. degree is required of candidates in the area of Practical Theology. In other fields of study, if the M.Div. or its equivalent be absent, a minimum of two years of graduate study in religion is required. *Included in the two years must be a course in each of Old Testament; New Testament; systematic*

theology, philosophy or ethics; history of religions; a human science in relation to religion; and two courses in history of Christianity.

Candidates for programs in Christian Education, Pastoral Theology, and Theology and Communication in Preaching must submit evidence, as early as possible in the first year of residence, that they have engaged in that form of professional practice under close supervision, or else they must arrange to do so during their period of residence.

All candidates must be fluent in English and must demonstrate reading knowledge of two other modern languages, normally German and French. It is strongly recommended that candidates enter the program with a reading knowledge of both languages. Competence in at least one language—in the case of Biblical Studies, German—must be established before matriculation as a condition of registration for a full course load. Competence in the second modern language must be demonstrated as a prerequisite for the second year of residence. Please see the *Ph.D. Supplementary Announcements* for more information.

Application Credentials

Applications for the degree of Doctor of Philosophy (Ph.D.), together with the necessary supporting documents, must be filed with the Director of Ph.D. Studies. Applications and supporting materials must be in Princeton by January 10, 1996. Applicants will be informed by mid-March of the Committee's decision.

An applicant for the Ph.D. degree is required to furnish, among other items specified on the application form, the following credentials:

1. Transcripts of all college and seminary work pursued to date. Before matriculation, evidence must be provided to show that the applicant has been awarded the degree of Bachelor of Arts or its equivalent from an approved college or university, and the degree of Master of Divinity or its equivalent from an approved theological institution.
2. The results of the General Test of the Graduate Record Examination. This examination is given at numerous centers throughout the world by the Educational Testing Service. Applications to take the examination are available from Educational Testing Service, P. O. Box 6004, Princeton, New Jersey 08541-6004. For applicants whose native language is not English, the Test of English as a Foreign Language along with the Test of Written English also administered by Educational Testing Service, is to be substituted. The Educational Testing Service will transmit the examination results directly to Princeton Seminary.
3. An academic paper in the intended area of specialization. This paper, either previously or specially prepared, should, in the mind of the applicant, be representative of his or her best work. It should ordinarily be between twenty and thirty pages in length. The paper will be evaluated by the following

standards as evidence of the candidate's ability to work on the doctoral level in the intended area of specialization: (a) understanding of the subject treated and the materials used, (b) knowledge of relevant bibliography, (c) cogency and clarity of argument, and (d) constructive originality of thought.

Applicants who receive notice that their applications have been approved must indicate to the Director within thirty days whether or not they intend to accept admission to the Seminary.

The Sequence of a Typical Program

The program of any particular doctoral candidate may deviate from the following outline at some points, but this sketch indicates in general what may be anticipated. A copy of the *Ph.D. Supplementary Announcements* containing more complete information concerning the Ph.D. program may be obtained by addressing the Director of Ph.D. Studies.

1. Orientation for incoming doctoral students is held immediately before the opening of the fall term in September. Questions of registration and advisement are handled at this time. The student is assigned a primary adviser and, usually, two other members of a residence committee. It is from this residence committee and especially its chair that the student secures counsel with regard to courses and other aspects of his or her program until the time of the comprehensive examinations.

2. A two-year period of full-time resident study prior to the completion of the comprehensive examinations is normally required. In no case is advanced standing granted at the time of acceptance for candidacy. In exceptional cases the Ph.D. Studies Committee may later reduce the time of resident preparation for the comprehensive examinations on recommendation of the candidate's department. Under no condition will the minimum requirement of two years' full-time tuition be reduced.

3. In the second term of the first year of residence the student's work is reviewed by his or her residence committee and, if satisfactory progress has been made, further courses of study are planned, leading to the comprehensive examinations.

4. The student is urged to give thought to possible areas and topics for the dissertation from the very beginning of residence. Seminar and course paper topics might well be selected in part to explore such possibilities. During the second year of residence a research topic should be worked out with the student's residence committee. The research topic must be approved by the candidate's Department no later than the last departmental meeting of the second year of residence and then received by the Ph.D. Studies Office before the candidate begins the comprehensive examinations.

5. The period of resident study culminates in the comprehensive examina-

tions which are usually four or five in number, designed for five hours of writing each, followed by an oral examination of approximately two hours. With the permission of the candidate's residence committee and department, an essay may be presented in lieu of one of the examination papers. Other variations in testing procedure must be approved by the Ph.D. Studies Committee. With specific exceptions approved by departments and the Ph.D. Studies Committee, all examinations should be taken at one period, of which there are three each year: September/October, January, and April/May. Students may take the comprehensive examinations in April/May of the second year of residence, or in September/October or January of the third year of residence. With permission of the candidate's residence committee and department, the examinations may be divided between no more than two of the consecutive dates within this period. Students must complete all seminars and the grades must be received in the Ph.D. Studies Office before comprehensive examinations are begun. Exception to this rule is made for any seminars in which a student is enrolled during the term in which comprehensive examinations are being taken. Under no circumstances may examinations be undertaken until all language requirements have been satisfied, or before a research topic has been approved by the student's department.

6. Upon satisfactory completion of the comprehensive examinations, a dissertation committee is appointed by the Ph.D. Studies Committee upon nomination of the candidate's department, taking into account the research topic and the candidate's own suggestions. The chair of the dissertation committee must be a full-time member of the Seminary faculty. Under the guidance of the dissertation committee, the student develops the research topic into a formal dissertation proposal which must be submitted to the Ph.D. Studies Committee for approval. The comprehensive examinations must be passed and the dissertation proposal approved no later than the last Ph.D. Studies Committee meeting of the third year. Failure to meet this deadline may result in dismissal.

7. After the dissertation proposal is approved, the student writes the dissertation (limited to 250 pages) following procedures of counsel and evaluation agreed upon with the members of the dissertation committee. The final draft must be approved by the dissertation committee no later than March 15 of the year in which the degree is to be conferred. After the dissertation is approved, the date of the public oral examination is set by the candidate's department, in consultation with the dissertation committee and the candidate. Upon satisfactory completion of this examination the candidate is recommended for the degree by the examiners.

8. Two unbound copies of the dissertation must be deposited in the Ph.D. Studies Office at least one week prior to the last regular faculty meeting of the

second semester. Each copy must include an abstract of not more than 350 words. The dissertation is made available to the scholarly world by microfilm, for which the candidate completes the Doctoral Dissertation Agreement Form in the Office of Ph.D. Studies. The abstract is published in *Dissertation Abstracts International*.

Upon the completion of full-time resident study, candidacy is maintained by the payment of an annual continuation fee of \$500. This fee is designed to cover the cost of institutional services ordinarily rendered to a student actively engaged in the writing of a dissertation. It does not envision, however, the pursuit of additional courses for academic credit. All degree requirements normally must be completed within six years of the beginning of candidacy. Extensions beyond this limit are granted only on the basis of significant progress on the dissertation. If all degree requirements are not completed within nine years, the candidacy will automatically expire. Failure to pay tuition or continuation fees for an academic year without written approval of the Treasurer will terminate the candidacy.

ADDITIONAL PROGRAMS AND REQUIREMENTS

National Capital Semester

The National Capital Semester for Seminarians offers an opportunity for a limited number of students to spend their fifth semester of residence in Washington, D.C., for the study of public policy from a theological perspective and for encounter with persons involved in the political process. The program entails supervised study, direct political interaction, and ethical reflection, and offers a full semester of academic credit. Participants retain their enrollment in Princeton Seminary during the National Capital term, pay tuition to this institution, and are eligible for financial assistance. Application for the program should be made to the Dean of Academic Affairs by February 1 for the following autumn semester.

Program for Asian American Theology and Ministry

The Program for Asian American Theology and Ministry has been established by Princeton Theological Seminary to facilitate the theological education of leaders for the rapidly growing Asian American churches in the United States. The work of the program finds focus in the recruitment, education, and placement of bilingual and bicultural Asian American M.Div. students; the continuing education of Asian American clergy and laity; and the development of theological, educational, and bibliographic resources for an effective ministry in Asian American contexts.



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Beyond its service to the Asian American church, the program seeks to promote mutual understanding and solidarity among persons of all ethnic and racial backgrounds, both within the Seminary and in the wider Christian community. Further information about the program and its activities may be secured by writing to:

Director

Program for Asian American Theology and Ministry

Princeton Theological Seminary

P.O. Box 821

Princeton, New Jersey 08542-0803

Special Students

The Seminary admits a limited number of qualified applicants who desire to pursue studies in the Seminary on a matriculated basis but who do not wish to enroll as candidates for a degree. Special students usually are admitted for only one year of study and pursue a carefully selected group of courses under a faculty adviser. They pay tuition either by the semester or by the unit of credit. Inquiries should be directed to the Director of Vocations and Admissions.

Auditors

Auditors are persons who have secured the permission of the professor to attend the class lectures for a course in which they are not enrolled for credit. Auditors should not expect to participate in class discussion (e.g., ask questions) or

attend preceptorials, and may not take examinations or ask professors to evaluate work of any kind, and *no record will be maintained of any classes attended on this basis. Courses begun on an audit basis may not subsequently be changed to credit status.*

Regularly enrolled students, faculty spouses, student spouses, and persons invited by the President to be guests of the Seminary may audit classes by having the professor sign an audit authorization form (secured from the Office of the Registrar) and returning the signed form to the Registrar no later than the tenth class day of the semester (the end of drop/add period).

Other qualified persons may audit classes, provided they have secured the permission of the professors involved, have enrolled with the Registrar, and have paid the required fee for each course audited. Applicants should correspond with the Registrar. No outside auditors will be received after the tenth class day of the term.

Unclassified Students

As a courtesy to other recognized schools of theology, students from those institutions may occasionally be admitted for a semester or a year of full-time or part-time work. The grades for such persons are transmitted to the sending schools, and Princeton Seminary provides no further transcript service. Unclassified students received in this way are not regarded to be alumni/ae of the Seminary.

A similar courtesy is extended to graduates of the Seminary who reside in the area and who wish to pursue an occasional course without becoming candidates for an advanced degree. Such work is appended to the graduate's Seminary record.

Persons who wish to inquire about unclassified status should correspond with the Registrar. Unclassified students are charged regular fees but are not eligible for financial assistance, and normally cannot be considered for campus accommodations.

Visiting Scholars

The Seminary offers its facilities to a limited number of mature scholars who wish to engage in research, usually as part of a sabbatical leave from another institution. Such persons may apply for status as a Visiting Scholar which will grant them one or more privileges in regard to the use of the Seminary's resources. Use of the library, attendance at classes, and low rental furnished apartments are included among these privileges. Applicants for Visiting Scholar privileges should correspond with the President. The deadline for applications is November 15 for the following academic year, and applicants are usually notified by January 15 regarding the status of their applications.

International Students

Along with the other admission credentials, an international student desiring to enter the Seminary is required to have sent to the Director of Vocations and Admissions (or, in the case of a Ph.D. applicant, the Director of Ph.D. Studies) a statement from his or her national church endorsing his or her educational plans as necessary preparation for a position of leadership in that church.

Occasionally, an application is received from a student whose preparatory education reflects a system rather different from that typical of the United States. In such instances, the equivalent of the A.B. degree is considered to be four years of regular academic study, primarily in the humanities, arts, and sciences, beyond the secondary (G.C.E.) level. Three additional years of full-time study, principally in the disciplines of theology, are then required to establish M.Div. equivalency.

In the case of an international student whose native language is not English, final approval of the application shall be contingent upon the receipt of a certificate of proficiency in written and spoken English. The basis of evaluation shall be the Test of English as a Foreign Language (TOEFL). It is expected that the successful applicant will achieve a minimum score of 55 on each of the three parts of the examination. The fee for any such test shall be borne by the applicant. After the student has undertaken a Seminary program, he or she may be required to withdraw from candidacy or from further study, if, in the judgment of the faculty, he or she is found to be inadequately prepared in the English language.

Princeton Theological Seminary encourages international students to earn their Master of Divinity degrees in their home countries; thus, according to the guidelines of the Association of Theological Schools in the U.S. and Canada, international students are admitted to the M.Div. program on a very limited basis.

Mid-Year Admissions

Under ordinary circumstances the student should begin Seminary work in the fall of the year. For good reasons, however, candidates for the Th.M. degree, as well as Special students, may undertake their studies at the beginning of the second semester. This privilege cannot be extended to candidates for the Ph.D. degree, or to International students.

Teacher Certification

Through a cooperative arrangement with Princeton University's Office of Teacher Preparation, it is possible for selected M.Div. and M.A. Seminary students to obtain New Jersey State secondary or elementary school teacher certification.

Students must demonstrate that they are able to complete all certification requirements during their Seminary degree program. M.Div. students wishing to take Greek and Hebrew who also wish to pursue teacher certification *must*

enroll in one of these languages the summer prior to beginning their degree program. Deadline for consideration is November 1 for middler M.Div. students and junior M.A. students.

All applications are reviewed after November 1 by the School of Christian Education. Each application will be approved or not approved for recommendation to the University based upon the following: ability to complete requirements, current and past academic course work (graduate and undergraduate) including GPA; references from pre-student teaching or field education experience, and Princeton Seminary faculty; and motivating factors and potential for excellence in teaching.

Approved applications will be rank-ordered for recommendation to Princeton University. Final acceptance to the program is subject to interview and placement by Princeton University and the public school.

Applications and complete information are available in the Christian Education office located in Tennent Hall.

Completion of Degree Requirements

Every degree candidate is responsible for ascertaining whether his or her program of courses will fulfill the graduation requirements. The Office of the Registrar maintains current records on all students except Ph.D. and D.Min. candidates, who are served by the Ph.D. and D.Min. offices respectively, and students may review their progress during normal business hours. Although grade reports are issued at the close of each semester, the Seminary is not responsible for calling attention to deficiencies in a student's progress unless those deficiencies are made the basis for disciplinary action.

Every student who expects to receive a degree at the annual commencement exercises, either in person or *in absentia*, shall file with the Registrar not later than March 15 an *Application to Receive a Seminary Degree*. Failure to comply with this requirement may result in postponement of graduation until the following academic year.

Rules and Regulations

Additional rules and regulations governing life at the Seminary and the maintenance of candidacy are contained in the *Handbook*. This publication, part No. 2 of the *Princeton Seminary Catalogue*, is issued each year at the beginning of the autumn semester and represents a portion of the educational contract between the student and the Seminary. Particular attention is called to the section on Standards for Satisfactory Progress (found under "Academic Regulations and Information"), a federally mandated guide to eligibility for certain kinds of financial assistance.

As an essential part of the admission process, applicants are requested to provide several kinds of information regarding their personal and academic background. Failure to make written disclosure of information solicited on the application form, or misrepresentation in the information supplied, constitutes a *prima facie* basis for denial of admission. Where omissions or misrepresentations come to light after matriculation at the Seminary, and are reasonably believed to cast doubt upon the student's suitability for theological study, he or she is subject to dismissal.

Other Educational Opportunities at the Seminary

THE PRINCETON INSTITUTE OF THEOLOGY

Each summer, during the last weeks of June, the Princeton Institute of Theology is in session on the campus. Ministers, educators, and other church leaders share for eight days in the classes, forums, workshops, and convocations. Guest professors and pastors from across the nation and overseas, as well as Princeton faculty members and international representatives, provide the leadership in thought and discussion. The year 1995 is the fifty-fourth in which several hundred men and women from many denominations and many areas of service will gather for instruction and inspiration. Inquiries may be addressed to:

The Princeton Institute of Theology
12 Library Place
Princeton, New Jersey 08540

The program for the 1995 Institute, June 19–29, with the focus on the theme “Reaching Broader Horizons,” is as follows:

Bible Study

- ~ FIRST WEEK: F. Dale Bruner, “Christoexclusivity: Studies in John’s Gospel”
- ~ SECOND WEEK: Ulrich W. Mauser, “One God Without Images”

Convocations

- ~ FIRST WEEK: Diogenes Allen, “Christian Spirituality, Yesterday and Today”
- ~ SECOND WEEK: Carlos F. Cardoza Orlandi, “North America as a Field of Mission: The Challenge of Multiculturalism”

Sunday Evening Dramatic Presentation

- ~ SECOND WEEK: Al Staggs, "A View from the Underside: The Legacy of Dietrich Bonhoeffer"

Evening Services

- ~ FIRST WEEK: Thomas W. Gillespie, Kari Turner McClellan, James E. Andrews, Michael E. Livingston, Deborah A. McKinley
- ~ SECOND WEEK: Victor Aloyo Jr., Louise Upchurch Lawson, F. Morgan Roberts, Fred W. Cassell

Elective Courses and Other Opportunities

FIRST WEEK

- ~ Inn Sook Lee, "Contemporary Christian Education as a Transformational Process"
- ~ Robert S. MacLennan, "The Anti-Judaism and Anti-Semitic USE of the New Testament in Contemporary Scholarship and Sermon Preparation"
- ~ Nancy J. Duff and J. Brandt McCabe, "Theology and Bio-Medical Ethics"
- ~ Charles A. Ryerson III, "Christian Faith Amidst Global Civiliations: Conflict or Community?"
- ~ Carol A. Wehrheim, "Presbyterian Program and Mission" (for Christian Educator Certification)
- ~ Bryon D. Leasure, "Response-Ability and Addiction"
- ~ William O. Harris, Sites and Stories of Princeton: Afternoon Walking Tours
- ~ Looking for a Church Musician?

SECOND WEEK

- ~ Stephen L. Stell, "Weaving the Traditions and Experiences of the Holy Spirit"
- ~ Deborah A. McKinley, "Worship: Engaging the Assembly"
- ~ Roger Lovette, "Stir What You've Got"
- ~ Paul E. Rorem, "Women Leaders of the Medieval Church"
- ~ Elizabeth Frykberg, "Human Development and Christian Theology" (for Christian Educator Certification)
- ~ Thomas G. Long, "Preaching from the Gospel of Matthew"
- ~ Janet Weathers, "Small Group Process and Congregational Life"
- ~ William O. Harris, Sites and Stories of Princeton: Afternoon Walking Tours
- ~ Looking for a Church Musician?

CENTER OF CONTINUING EDUCATION

DEAN OF CONTINUING EDUCATION: Joyce C. Tucker

PROGRAM COORDINATOR: David H. Wall

OPERATIONS COORDINATOR: Mary Grace Royal

The Center of Continuing Education, located on the campus of Princeton Theological Seminary, offers ministers and laypersons opportunities to participate in ongoing theological inquiry to increase their effectiveness for ministry. It invites church leaders to the campus, away from the pressure of the heavy daily schedule of parish or office, to study under competent guidance and to use the facilities of a great theological library. Seminars are scheduled weekly and often extend from Monday afternoon through Thursday noon. Others are scheduled for one day, usually on Monday or Friday.

A brochure is available in which the program of the Center and a schedule of fees is set forth in detail. This brochure, together with registration forms and additional information concerning opportunities at the Center, may be obtained by writing to:

Center of Continuing Education
12 Library Place
Princeton, New Jersey 08540

Students at the Seminary may take advantage of many offerings of the Center by registering with the Staff at Adams House.

Another service of the Center of Continuing Education is assistance in making arrangements for accommodations for those wishing to come for a brief period of independent reading and study, using the facilities of Speer and Luce Libraries.

Lending Library

As a service to ministers and other professional church leaders at a distance from the Seminary, the Center of Continuing Education offers a lending library program that makes available through the mail a selection of recently published books in areas related to the church's ministry.

This program is designed to help pastors and other church leaders keep abreast of current developments in a broad range of theological studies. Memberships run from July 1 to June 30 and may be prorated. Detailed information is available from the Center of Continuing Education.

Christian Educator Certification Program

In conjunction with the annual Institute of Theology, the Center of Continuing Education offers a program of electives for individuals who wish to be

certified as Christian Educators in the Presbyterian Church (U.S.A.). In the summer of 1995 the areas covered will be Human development and Christian theology and Presbyterian program and mission.

Facilities

Air conditioned physical facilities for the Center of Continuing Education include Adams House and Erdman Hall. The center is located directly across from Speer Library and a short distance from the Chapel and the dining hall. Meals are available in the cafeteria during the regular academic year, with the exception of the recess periods at Christmas and during the spring.

SUMMER SCHOOL

DIRECTOR: John J.M. O'Brien-Prager

The Summer School is designed to: make non-degree graduate theological education available to persons unable to attend the Seminary during the regular school year; provide Seminary students opportunities for additional work; enrich the institution's continuing education program; provide a context for intensive experimental work in theological education; and incorporate such elements of summer work as the language program. Courses are open both to degree candidates and to properly qualified non-degree students. Each course carries three units of academic credit or 4.5 continuing education units, unless otherwise stated.

Courses regularly are offered in the following subject areas: biblical studies, theology and ethics, church history, preaching, congregational ministries and worship, Christian education, and pastoral care. Summer school courses will be offered during two three-week periods in 1996: June 10-28 and July 1-19.

The summer language program is an intensive eight-week session in which students may take either Biblical Hebrew or New Testament Greek. Each course carries six units of academic credit. Because these courses are given simultaneously, only one language may be pursued during the program. Outside full- or part-time employment is highly discouraged since the program is quite demanding. Anyone contemplating employment should speak with the Director of the Summer School before classes begin. For Princeton Seminary degree candidates, field education for academic credit cannot be taken concurrently with the summer language program. The 1996 language program is scheduled to run July 1-August 23.

For Th.M. candidates, course selection is subject to approval by the student's faculty adviser. M.Div. candidates are governed by the regulations on

pp. 41 and should check with the Registrar when selecting courses. For M.A. (Christian education) candidates, course selection is subject to approval of the Director of the School of Christian Education.

Class Schedule – Monday through Friday

8:45 a.m. – 10:00 a.m. Class

10:00 a.m. – 10:45 a.m. Break

10:10 a.m. – 10:30 a.m. Chapel, Wednesdays

10:45 a.m. – 12:15 p.m. Class

(Greek and Hebrew review sessions may be offered in the afternoons.)

Accommodations

Dormitory facilities are available throughout the program and linens are provided. Children and pets are not allowed in the dormitories. Three meals are served daily Monday through Friday in the Mackay Campus Center, and students residing in dormitories are required to be on the board plan.

Fees and Course Listings

Information regarding tuition, fees, and course offerings is published in the summer school brochure, which is available in early January of the applicable year.

For further information concerning the summer school, contact:

Office of the Summer School

Princeton Theological Seminary

P.O. Box 821

Princeton, New Jersey 08542-0803

INTER-INSTITUTIONAL ARRANGEMENTS

Relations of academic reciprocity have been established between Princeton Theological Seminary and Princeton University, Westminster Choir College, and New Brunswick Theological Seminary. Although the terms of these arrangements vary slightly from school to school, in general they permit a degree candidate at the Seminary to enroll for courses in one of the other institutions without the payment of additional tuition charges.

Courses taken under an inter-institutional arrangement may be credited toward a Seminary degree provided they are appropriate to the character and level of the student's program. Except under the most unusual circumstances, a Seminary student is limited to one course in a cooperating institution during any semester, and the total number of such courses that may be applied to a degree at the Seminary also is limited.

Information on procedures to enroll for work in another institution, and on applicable regulations and restrictions, may be secured from the Office of the Registrar.

Inter-institutional policies do not permit a Seminary student to be matriculated simultaneously in more than one of the participating schools.



Courses of Study



The course offerings have been projected for the academic year 1994-1995 and, in some instances, for the year 1995-1996. The program of courses is subject to such changes as circumstances may require. Any course for which there is insufficient enrollment may be cancelled by the Seminary.

The academic year is divided into two semesters, each approximately 15 weeks in length. Courses carry three units of academic credit unless otherwise stated in the description.

A full time program for M.Div. and M.A. candidates ordinarily consists of fifteen units each semester; for other master's candidates, twelve units each semester. The minimum load for full time candidacy in the M.Div. and M.A. programs is twelve units per semester; however, students who carry no more than the minimum twelve credits per full time semester, will require additional part time semesters in order to complete their programs.

Arrangement of Catalogue Entries

Courses are identified by codes consisting of two letters and three numbers. The letter portion of each code designates the field and department in which the offering is listed. These designations are:

<i>Code</i>	<i>Field</i>	<i>Department</i>
CH	Church History	History
CM	Congregational Ministry	Practical
CS	Christianity and Society	History
EC	Ecumenics	History
ED	Christian Education	Practical
ET	Christian Ethics	Theology
GM	General Ministry	Interdepartmental
HR	History of Religions	History
NT	New Testament	Biblical
OT	Old Testament	Biblical
PC	Pastoral Care	Practical
PH	Philosophy	Theology



KRYSTIN GRANBERG

James F. Armstrong

PR	Preaching	Practical
PT	Practical Theology Doctoral Seminars	Practical
SC	Speech Communication in Ministry	Practical
TH	Doctrinal Theology	Theology

The number portion of the code provides a unique identification for each offering. Numbers 100-199 designate basic or introductory level courses that are not normally open to Th.M. candidates. The classification of courses in the range 200-899 varies from department to department, reflecting differences in timeframe, thematic focus, or subject area, but higher numbers do not necessarily indicate work on a more advanced level than do numbers lower in the scale.

Ph.D. seminars are designated by numbers 900-999 and are designed for and normally restricted to candidates for the Ph.D. degree. Exceptions may be made only where the student demonstrates a command of the scholarly tools ordinarily necessary for doctoral work. Any person not a doctoral candidate at Princeton Seminary or University who wishes to enroll in one of these seminars must submit an *Application to Enroll in a Ph.D. Seminar* (obtained from the Office of the Registrar), signed by the professor, with his or her registration.

Specific prerequisites and limitations on enrollment are set forth in field headings, in individual descriptions, and in separately available semester listings.

Biblical Studies



PROFESSORS: J.F. Armstrong, J.H. Charlesworth, B.R. Gaventa, T.W. Gillespie,
D.H. Juel, U.W. Mauser, P.D. Miller (chair), †J.J.M. Roberts, K.D.
Sakenfeld, C.L. Seow

ASSOCIATE PROFESSOR: D.T. Olson

ASSISTANT PROFESSORS: A.K.M. Adam, ††B.K. Blount, ††J.A. Duncan, E.G. Edwards

LECTURER: R.E. Whitaker

VISITING LECTURER: C. Story

OLD TESTAMENT

Introductory Courses

OT101 ORIENTATION TO OLD TESTAMENT STUDIES

An introduction to selected perspectives of the Old Testament through lectures, preceptorial group study, and directed reading in the Old Testament itself and in secondary literature. Required of M.Div. candidates in the first year of study. Not open to Th.M. or Ph.D. candidates. Three credits.

First Semester, 1995-96

Mr. Miller and Ms. Sakenfeld

First Semester, 1996-97

OT151, -152 INTRODUCTORY BIBLICAL HEBREW

First semester: introduction to Hebrew grammar; second semester: completion of Hebrew grammar and the reading of selected Old Testament passages. The two semesters are designed to be taken in immediate sequence. If the sequence is interrupted, a placement examination must be passed before the second semester is begun. This course does not fulfill Biblical Department distribution requirements. Three credits each semester.

Full Year, 1995-96

Messrs. Seow and Story

Full Year, 1996-97

†On leave second semester 1995-96.

††On leave both semesters 1995-96.

Multi-Program Classes Based on the English Text

OT211 THE INTERPRETATION AND THEOLOGY OF THE PENTATEUCH

Study of the first five books of the Old Testament, with attention to the variety of ways in which this biblical material may be interpreted with a focus on contemporary issues of theology and faith. Prerequisite: course OT101. Three credits.

Second Semester, 1995-96

Mr. Olson

OT230 THE BOOK OF JOB

An exploration of the book of Job, including a consideration of parallels in ancient Near Eastern literature and an examination of modern literary works inspired by the book. Prerequisite: course OT101. Three credits.

Second Semester, 1996-97

Ms. Duncan

OT240 ISRAEL'S WISDOM LITERATURE

A survey of the wisdom writings of Israel, especially the books of Job, Proverbs, and Ecclesiastes. The discussion will include the definition, provenance, and scope of wisdom; the nature and character of the wisdom literature; problems encountered in the exegesis of such texts; and the place of wisdom in the canon and in Old Testament theology. The course will also consider the problems and possibilities of preaching and teaching from such texts, and the relevance of wisdom's perspectives for contemporary theology. Prerequisite: course OT101. Three credits.

First Semester, 1995-96

Mr. Seow

OT270 EXILE AND THEOLOGY

A historical and theological study of the exilic period, with emphasis upon the theologies that emerged in the wake of the destruction. Special attention to the responses of Jeremiah, Ezekiel, the Priestly theologian, and Deutero-Isaiah to the exilic situation. Prerequisite: course OT101. Three credits.

Second Semester, 1995-96

Mr. Seow

OT302 THE RELIGION OF ISRAEL

A study of the religion of ancient Israel with particular attention to the understanding of deity and the divine world, sacred time and space, sacrifice and offering, magic and divination, religious leadership, inclusivity and exclusivity, the place of women and the feminine, prayer and piety, sacred word, and death and the after-life. While attention will be given to historical differentiation and change, the course will be oriented topically, dealing with the primary facets of religious activity and experience. Prerequisite: course OT101. Three credits.

Second Semester, 1995-96

Mr. Miller

OT303 DOES GOD LIE?

A study of the faithfulness of God as a theological problem in the Old Testament. Against a general Near Eastern background, the course will examine Old Testament texts dealing with divine absence, broken covenant, and false prophecy as possible manifestations of divine deceit. Prerequisite: course OT101. Three credits.

First Semester, 1996-97

Mr. Roberts

OT318 CREATION IN THE OLD TESTAMENT

A study of the imagery of God as creator in the Old Testament. The literary background of creation imagery in the Middle East, its multiple forms and theological import in the Old Testament, and its implications for understanding the place of humanity in God's world. Prerequisite: course OT101. Three credits.

First Semester, 1995-1996

Mr. Whitaker

OT335 MYTH AND TRADITION IN OLD TESTAMENT THEOLOGY

A course on the theological traditions of the Old Testament in their cultural and historical contexts, focusing on the themes of creation and liberation. Emphasis on theology as a creative process utilizing cultural symbols and images as well as authoritative traditions. Consideration of issues of the unity and diversity of the Old Testament and the implications of the traditioning process for modern theological reflection. Prerequisite: course OT101. Three credits.

Second Semester, 1996-97

Mr. Seow

OT337 OLD TESTAMENT THEOLOGY OF COMMUNITY

Study of Old Testament texts relating to the positive and negative dimensions and possibilities of human community in several of its forms: the family, the city, the nation, and the community of faith and worship. Prerequisite: course OT101. Three credits.

First Semester, 1996-97

Mr. Olson

OT375 TEACHING THE BIBLE AS LIBERATING WORD

The Bible as shaper of Christian identity. Focus on its role in reinforcing and contradicting our understanding of what it is to be female and male in God's image. Structuring teaching-learning experiences in which the liberating word addresses issues of sexism. Same as course ED375. Prerequisite: course OT101. Three credits.

Second Semester, 1996-97

Ms. Sakenfeld and Ms. Hess

Multi-Program Classes Based on the Hebrew Text

OT400 INTRODUCTION TO HEBREW EXEGESIS

Introduction to the methods and resources of Hebrew exegesis, through study of selected passages from a variety of biblical material including narratives, legal material, psalms, wisdom, and the prophets. The practice of critical exegesis will be combined with concern for the use of Old Testament scriptures for theology and ministry. Prerequisite: course OT152. Three credits.

First Semester, 1995-96

Mr. Olson

First Semester, 1996-97

OT402 EXEGESIS OF THE ANCESTRAL NARRATIVES

Reading of the Hebrew text of the ancestral narratives in Genesis. Special attention given to the language that points to multiple sources for the narratives as well as the meaning conveyed in the present composite text. Prerequisites: courses OT101 and OT152. Three credits.

First Semester, 1996-97

Mr. Whitaker



CHUCK ROBISON

*Dennis T. Olson***OT412 READING AND INTERPRETING DEUTERONOMY**

A detailed reading of the book of Deuteronomy in Hebrew, with attention to grammatical, syntactical, literary, and theological features of the text. Designed to enable students to gain a high degree of familiarity with the language and thought of this central and influential book. Students will read through much of the book in Hebrew. Opportunity will be given to prepare an exegesis of a portion or portions of the book. Prerequisite: course OT152. Three credits.

Second Semester, 1995-96

Mr. Miller

OT430 EXEGESIS OF ECCLESIASTES

Exegesis of selected portions of Ecclesiastes, including discussion of critical problems and thematic tensions in the book. Prerequisites: courses OT101 and OT152. Three credits.

First Semester, 1996-97

Mr. Seow

OT434 EXEGESIS OF SECOND AND THIRD ISAIAH

A study of Isaiah 40-66 in the context of the crisis of the Babylonian exile. Consideration given to the nature of prophecy, historical background, the image of the suffering servant, and the reshaping of creation and exodus themes for a new time. The relation of those chapters to the rest of the book, their use in the New Testament and the history of the church, and their contemporary message. Prerequisites: courses OT101 and OT152. Three credits.

Second Semester, 1995-96

Mr. Olson

OT452 EXEGESIS OF AMOS

Reading and exegesis of the Hebrew text. Special attention will be given to the theology of the prophet in the light of the socio-political milieu of eighth century Israel. Prerequisite: course OT152. Three credits.

Second Semester, 1996-97

Mr. Seow

OT465 EXEGESIS OF OLD TESTAMENT NARRATIVES

Study of the variety of narratives in the Old Testament with particular attention to excerpts from the Joseph story in Genesis 37-50, Ruth, Jonah, Esther, and a sampling from the Pentateuch and the Deuteronomistic history. The course will seek to enhance the student's appreciation of the artfulness and theological depth of Hebrew narratives. Prerequisite: courses OT101 and OT152. Three credits.

Second Semester, 1996-97

Mr. Olson

OT466 WOMEN IN OLD TESTAMENT NARRATIVES

A study of selected Old Testament narratives involving women, with attention to historical, literary, and theological perspectives centered around the issue of gender. Prerequisite: course OT152. Three credits.

First Semester, 1995-96

Mr. Olson

Advanced Language Classes

OT510 ACCELERATED HEBREW READING

A reading course designed for graduate students and others who desire to gain proficiency in the reading of Hebrew prose and Hebrew poetry. The materials covered vary from term to term, providing exposure to texts of different genres and levels of difficulty. Prerequisite: a middle level course in Hebrew or Hebrew exegesis. Course may be repeated. This course does not fulfill Biblical Department distribution requirements. Three credits.

First Semester, 1995-96

Mr. Whitaker

First Semester, 1996-97

OT541 ARAMAIC GRAMMAR AND READING

An introduction to Aramaic grammar. Reading of Aramaic portions of the Old Testament and, as time allows, of selected targums and papyri. Prerequisite: course OT152. This course does not fulfill Biblical Department distribution requirements. Three credits.

Second Semester, 1995-96

Mr. Armstrong

OT553,-554 UGARITIC GRAMMAR

Introduction to the grammar; study of a selected text. Regularly scheduled meetings are held each semester for the full academic year. This course does not fulfill Biblical Department distribution requirements. Three credits at the conclusion of the second semester.

Full Year, 1996-97

Mr. Roberts

OT555,-556 AKKADIAN GRAMMAR

Study of the grammar in transcription, followed by reading of cuneiform texts from several periods of the language. Regularly scheduled meetings are held each semester for the full academic year. This course does not fulfill Biblical Department distribution requirements. Three credits at the conclusion of the second semester.

Full Year, 1996-97

Mr. Roberts

OT557,-558 INTERMEDIATE AKKADIAN

Readings in various genres of Akkadian literature. Regularly scheduled meetings are held each semester for the full academic year. Prerequisite: course OT555,-556 or equivalent. This course does not fulfill Biblical Department distribution requirements. Three credits at the conclusion of the second semester.

Full Year, 1995-96

Mr. Roberts and Staff

OT559,-560 UGARITIC READING

Readings in various genres of Ugaritic literature. Regularly scheduled meetings are held each semester for the full academic year. Prerequisite: course OT553,-554 or equivalent. This course does not fulfill Biblical Department distribution requirements. Three credits at the conclusion of the second semester.

Full Year, 1995-96

Mr. Roberts and Staff

Ph.D. Seminars

These classes are designed for and normally restricted to candidates for the Ph.D. degree. See page 70 for information regarding exceptions.

OT900 CRITICAL ISSUES IN OLD TESTAMENT STUDIES

Survey of the current state of discussion and critical issues concerning selected segments of Old Testament literature. Three credits.

Second Semester, 1995-96

Old Testament Staff

OT901 METHODOLOGY IN OLD TESTAMENT THEOLOGY

The seminar will focus on the problematics of Old Testament theology in light of the methodological challenges of post-enlightenment historical consciousness and critical historical approaches to Old Testament traditions and Israel's faith. Emphasis upon the history of research as well as upon contemporary proposals. Three credits.

First Semester 1995-96

Mr. Miller

OT902 NEAR EASTERN BACKGROUNDS TO ISRAELITE RELIGION

A study of the ancient religious world out of which the biblical faith arose and in which it began to take shape, giving equal attention to elements of continuity and discontinuity. Three credits.

Second Semester, 1996-97

Mr. Roberts

OT903 HEBRAICA

A critical exploration and application of comparative philology, historical Hebrew grammar, textual criticism, and historical reconstruction to the exegesis of selected Old

Testament texts. Texts treated will include samples of archaic Hebrew poetry as well as standard Hebrew poetry from prophetic, wisdom, and liturgical materials. Three credits.

First Semester, 1995-96

Mr. Roberts

OT904 BIBLICAL HISTORY IN ITS ANCIENT NEAR EASTERN CONTEXT

A study of selected problems in the history of Israel, with emphasis on methodology and the use of epigraphic and non-epigraphic remains in historical reconstruction. Three credits.

Second Semester, 1995-96

Ms. Sakenfeld

OT910 LITERARY APPROACHES TO OLD TESTAMENT INTERPRETATION

A study of more recent developments in the literary study of Old Testament texts (structuralism, deconstruction, reader response, canonical analysis). Consideration of the interplay of these approaches with other historical-critical methods of exegesis. Three credits.

Second Semester, 1996-97

Mr. Olson

OT912 TEXTUAL CRITICISM OF THE OLD TESTAMENT

An introduction to the theory and practice of textual criticism. Three credits.

First Semester, 1996-97

Ms. Duncan

NEW TESTAMENT

Introductory Courses

NT101 ORIENTATION TO NEW TESTAMENT STUDIES

An introduction to selected perspectives of the New Testament through lectures, preceptorial group study, and directed reading in the New Testament and in secondary literature. Required of M.Div. candidates during the first year of study. Not open to Th.M. or Ph.D. candidates. Three credits.

Second Semester, 1995-96

Ms. Gaventa and Mr. Juel

Second Semester, 1996-97

NT151, 152 INTRODUCTION TO NEW TESTAMENT GREEK

An introduction to the elements of New Testament Greek with emphasis upon the mastery of forms, basic vocabulary, and syntax. Reading of selected portions of the Greek New Testament. The two semesters are designed to be taken in immediate sequence. If the sequence is interrupted, a placement examination must be passed before the second semester is begun. This course does not fulfill Biblical Department distribution requirements. Three credits each semester.

Full Year, 1995-96

Mr. Adam and Ms. Edwards

Full Year, 1996-97

NT155 RAPID REVIEW OF GREEK GRAMMAR

Rapid review of Greek grammar for persons who have studied the language in college but

who lack the proficiency necessary for exegetical work. Course may not be repeated. This course does not fulfill Biblical Department distribution requirements. One credit.

First Semester, 1995-96

Ms. Edwards

First Semester, 1996-97

NT156 TRANSLATION FROM THE GREEK NEW TESTAMENT

Designed to enable students to acquire and maintain proficiency in the reading of Greek prose, with an emphasis on the building of vocabulary. Prerequisite: course NT152. Course may be repeated. This course does not fulfill Biblical Department distribution requirements. One credit.

Second Semester, 1995-96

Ms. Edwards

Second Semester, 1996-97

NT157 TRANSLATING THE SEPTUAGINT

Translation of selected passages from the Septuagint, including both the Greek Old Testament and the Apocrypha. Some of the Psalms will be covered each year; other materials will be studied on a rotating basis: prophets, wisdom literature, and the historical books. Prerequisite: course NT152. This course does not fulfill Biblical Department distribution requirements. One credit.

First Semester, 1995-96

Ms. Edwards

First Semester, 1996-97

Multi-Program Classes Based on the English Text

NT201 THE GOSPEL OF MATTHEW

A study of representative sections of the book on the basis of the English text. Prerequisite: course NT101. Three credits.

Second Semester, 1996-97

Mr. Adam

NT225 GALATIANS AND I CORINTHIANS

A study of two Pauline letters with attention to such matters as structure and themes, with the goal of developing a working pastoral theology. Prerequisite: course NT101. Three credits.

First Semester, 1996-97

Mr. Juel

NT300 THE ONE GOD OF THE BIBLE

A course in Biblical Theology which will combine a study of relevant Old and New Testament themes and texts. The leading topics to be explored are: Biblical monotheism, its origin, development, and nature; the dialectic of exclusivity and universality in the biblical image of God; the relation of Israelite and Christian communities to communities worshipping other gods. Prerequisite: course NT101. Three credits.

Second Semester, 1996-97

Mr. Mauser

NT301 THE DEAD SEA SCROLLS AND THE NEW TESTAMENT

A lecture course dealing with the history and theology of the Essenes; assessment of the significance of the Dead Sea Scrolls for the origins of Christianity. Particular attention

will be directed to Jesus, Acts, Paul, the Gospel of John, and Hebrews. Prerequisite: course NT101. Three credits.

First Semester, 1996-97

Mr. Charlesworth

NT302 CULTURAL BACKGROUNDS FOR NEW TESTAMENT EXEGESIS

A study of Graeco-Roman and Jewish-Hellenistic history, cultures, and religions as settings for the New Testament. Emphasis will be placed on a) the illumination of New Testament texts seen against the backdrop of contemporary cultures, and b) the understanding of New Testament texts as alternative models to surrounding cultures. Video presentations will accompany the study throughout the course. Three credits.

Second Semester, 1995-96

Mr. Mauser

NT305 EARLY CHRISTIAN PROPHECY

The function of early Christian prophets in light of Paul's declaration that "God has appointed in the church first apostle, second prophets, third teachers." The nature and purpose of Christian prophecy; the significance of these prophets for the prophetic ministry of the church today. These issues will be addressed by an analysis of the relevant texts in the Pauline correspondence, primarily First Corinthians. Prerequisite: course NT101. Three credits.

First Semester, 1996-97

Mr. Gillespie

NT314 THEOLOGY OF THE SYNOPTIC GOSPELS

Topics to be studied will include: genre "gospel," its possible antecedents or originality; recent developments in the approach to the "synoptic problem"; the setting in history of each of the synoptic evangelists; and the distinct theological emphases of the gospels of Mark, Matthew, and Luke. Prerequisite: course NT101. Three credits.

First Semester, 1995-96

Mr. Mauser

NT318 THE DEATH OF JESUS

A study of the various ways Jesus' death is expressed and interpreted in the New Testament, with special attention to some of the classical and contemporary efforts to understand the cross as the atoning work of God. Prerequisite: course NT101. Three credits.

First Semester, 1995-96

Mr. Juel

NT322 PREACHING THE GOSPEL OF MARK

A survey of recent approaches to analyzing and interpreting Mark, an exploration of the variety of preaching styles appropriate to the gospel themes and literature, and exegetical-homiletical studies of representative portions of the gospel text. Opportunity will be given for the writing of sermons based upon the text. Same as course PR307. Limited to twenty students; preference given to those closest to graduation. Prerequisites: course NT101 and an introductory course in preaching. Three credits.

First Semester, 1996-97

Messrs. Blount and Long

NT328 PAUL'S LETTER TO THE PHILIPPIANS

An exegetical and theological study of Philippians, focussing on the nature of the Christian life, its Christological grounding, its eschatological conditioning, and its

present actualization. Attention will be given throughout to the methodological problem of the relation of historical-critical investigation to doctrinal work. Same as course TH308. Prerequisites: courses NT101 and TH221. Three credits.

Second Semester, 1996-97

Messrs. Mauser and McCormack

NT351 SEXUAL ETHICS IN THE NEW TESTAMENT

An investigation of passages on ethical conduct in the New Testament, with close attention to the question of the nature of human sexuality as it is either directly stated or implied in these passages. Studies of the Jewish and the Greco-Roman understandings of sexuality and of sexual behavior will accompany work on the New Testament. Prerequisite: course NT101. Three credits.

First Semester, 1996-97

Mr. Mauser

NT365 CULTURAL HERMENEUTICS: IDEOLOGY, POWER, AND TEXT INTERPRETATION

An exploration into how the cultural background and perspective of a text interpreter influences his or her conclusions regarding New Testament materials. The ideology of traditional "Eurocentric" New testament scholarship will be considered alongside an analysis of interpretations rendered by more "marginalized" text interpreters. Particular emphasis will be placed upon the interpretative procedures utilized by Latin American theologians and peasants, Negro slaves, preachers in the contemporary black church, and womanist and feminist theologians. Consideration of ways in which students may utilize results from this analysis to broaden their own interpretative horizons. Prerequisite: course NT101. Three credits.

Second Semester, 1996-97

Mr. Blount

NT370 NEW TESTAMENT THEOLOGY

A survey of the enterprise of New Testament theology covering the history of this interpretative practice and its various present and future forms. Consideration of thematic vs. developmental approaches, relation to the Old Testament, problem of method, and New Testament theology in the context of the worshipping community. Prerequisite: course NT101. Three credits.

First Semester, 1996-97

Mr. Adam

NT378 IMAGES OF WOMAN IN THE NEW TESTAMENT (ENGLISH)

Exploration of the many New Testament passages including women, both named and anonymous, as well as passages related to the general topic of women. The goal is to discover the varied images offered, negative as well as positive, and to consider their relevance for the church today. Special attention to uncovering less obvious views and assumptions. Prerequisite: course NT101. Three credits.

Second Semester, 1995-96

Ms. Edwards

NT380 LITERARY CRITICISM OF THE NEW TESTAMENT

A study of the recent literary-critical turn in New Testament interpretation. Introduction to several interpretative approaches, including formalism, structuralism, reader-

response, and deconstruction, with attention to ways that these can enrich theological and pastoral reflection on Scripture. Prerequisite: course NT101. Three credits.

First Semester, 1995-96

Mr. Adam

NT390 MEANING AND TRUTH IN BIBLICAL INTERPRETATION

With a focus on one of the Gospels, the course explores the truth claims the church makes for the Bible, with particular attention to the use of scripture in evangelical persuasion. Prerequisite: course NT101. Three credits.

Second Semester, 1996-97

Mr. Juel

Multi-Program Classes Based on the Greek Text

NT400 INTRODUCTION TO NEW TESTAMENT EXEGESIS

Introduction to the process and task of New Testament exegesis through an analysis and interpretation of selected passages of the Greek New Testament, e.g., gospel material, Thessalonians, Hebrews and pastorals. Development of skills and familiarity with tools and resources necessary for critical exegesis, with a view toward the formation of a sound exegetical method for use in church, ministry, and theology. Prerequisite: course NT152. Three credits.

First Semester, 1995-96

Ms. Edwards

First Semester, 1996-97

NT406 THE GOSPEL ACCORDING TO MARK

A study of the earliest Gospel, in which literary and historical approaches will be enlisted in engaging a contemporary audience with the goal of shaping a Christian theological imagination. Prerequisites: courses NT101 and NT152. Three credits.

First Semester, 1995-96

Mr. Juel

NT408 THE GOSPEL ACCORDING TO LUKE

A study of the first volume of Luke-Acts, in which literary and historical approaches will be enlisted in engaging a contemporary audience with the goal of shaping a Christian theological imagination. Prerequisites: courses NT101 and NT152. Three credits.

First Semester, 1996-97

Mr. Juel

NT411 THE PARABLES OF JESUS

The parables of Jesus as they are found in the synoptic gospels. Consideration of recent approaches taken toward understanding the parables. The nature and function of parables in their various settings: the ministry of Jesus, as part of the gospel texts, and as address to subsequent communities of belief. Prerequisites: courses NT101 and NT152. Three credits.

Second Semester, 1996-97

Mr. Charlesworth

NT412 EXEGESIS OF THE ACTS OF THE APOSTLES

Exegesis of selected passages from the book of Acts with attention to the interweaving of narrative and theology. Prerequisites: courses NT101 and NT152. Three credits.

First Semester, 1996-97

Ms. Gaventa



Beverly Roberts Gaventa

NT414 · EXEGESIS OF ROMANS

An exegetical study of the letter, with particular attention to its historical setting, its theological argument, and its continuing significance for the Christian church. Prerequisites: courses NT101 and NT152. Three credits.

First Semester, 1995-96

Ms. Gaventa

NT417 EXEGESIS OF SECOND CORINTHIANS

Reading and exegesis of selected portions of the Greek text. Prerequisites: courses NT101 and NT152. Three credits.

Second Semester, 1995-96

Mr. Mauser

NT418 · EXEGESIS OF GALATIANS

Reading and exegesis of the letter, with special reference to its literary genre, the historical situation it addresses, and the contemporary significance of the gospel of liberation which it attests. Prerequisites: courses NT101 and NT152. Three credits.

First Semester, 1995-96

Mr. Gillespie

NT428 · EXEGESIS OF FIRST AND SECOND THESSALONIANS

Reading and exegesis of the letters with attention to their literary, historical, and theological problems. Prerequisite: course NT152. Three credits.

Second Semester, 1995-96

Ms. Gaventa

NT437 EXEGESIS OF EPHESIANS AND JAMES

Reading and exegesis of the letters with particular attention to their relation to Pauline tradition and first-century Judaism. Prerequisites: courses NT101 and NT152. Three credits.
Second Semester, 1996-97 Mr. Adam

NT450 THE LIFE AND THOUGHT OF JESUS OF NAZARETH

A struggle with the question of what can be known reliably about Jesus' life and essential message. Through references to the Jewish literature contemporaneous with Jesus, with insights obtained from archaeological research, and by an indepth exploration of selected New Testament texts especially, the course will search for the history behind and within the kerygmatic faith. The dimension of history and faith in all credal formulae. Prerequisites: courses NT101 and NT152. Three credits.

First Semester, 1996-97

Mr. Charlesworth

NT470 THE PSEUDEPIGRAPHA

A research class focused upon Jewish and early "Christian" texts that date from ca. 250 B.C. to A.D. 200. Languages read will depend upon the proficiency of the students, but it is expected that manuscripts as well as texts in Hebrew, Aramaic, Syriac, Coptic, Latin, and Greek will be studied. Discussion will move from philology to theology; a search for the heart of early Judaism. Enrollment by permission of the instructor. Prerequisites: courses NT101 and NT152. Three credits.

First Semester, 1995-96

Mr. Charlesworth

NT471 LANGUAGE AND THEOLOGY OF THE DEAD SEA SCROLLS

A study of the palaeography and theology of the Dead Sea Scrolls, and an examination of the history and archaeology of the Qumran Essenes. Portions of the major scrolls will be read from photographs. Enrollment by permission of the instructor. Prerequisites: courses NT101 and NT152. Three credits.

Second Semester, 1995-96

Mr. Charlesworth

NT476 FORGIVENESS IN THE NEW TESTAMENT

On the basis of a thorough exegesis of relevant New Testament texts, the concept of forgiveness will be explored with reference to God as a forgiving God, the cup of the new covenant, Jesus as a forgiver, the giving of the Spirit, the call of the church to be a forgiving community, the difficulty of interpersonal forgiveness. A consideration also of the concept of shame insofar as it surfaces in the New Testament, its distinction from guilt and its connection to forgiveness. Appropriate attention given to the background within Judaism, with concern for moving from exegesis to application and expression in pastoral care and proclamation. Prerequisites: courses NT101 and NT152. Three credits.

Second Semester, 1996-97

Ms. Edwards

NT478 IMAGES OF WOMAN IN THE NEW TESTAMENT (GREEK)

Exploration of the many New Testament passages including women, both named and anonymous, as well as passages related to the general topic of women. The goal is to discover the varied images offered, negative as well as positive, and to consider their

relevance for the church today. Special attention to uncovering less obvious views and assumptions. Prerequisites: courses NT101 and NT152. Three credits.

Second Semester, 1995-96

Ms. Edwards

Advanced Language Classes

NT570 INTRODUCTION TO COPTIC

The elements of Coptic (Sahidic) grammar, together with readings from the Coptic New Testament, the Pseudepigrapha, and the Gospel of Thomas. Three credits.

Second Semester, 1995-96

Mr. Charlesworth

NT891 ADVANCED GREEK GRAMMAR AND READING I

Grammatical and syntactical analysis and reading of Greek Hellenistic texts outside the New Testament. Enrollment limited to Ph.D. candidates in Biblical Studies. Three credits.

First Semester, 1995-96

Ms. Gaventa

NT892 ADVANCED GREEK READING AND GRAMMAR II

Grammatical and syntactical analysis and reading of more difficult religious and philosophical Greek texts from the Hellenistic period. Enrollment limited to Ph.D. candidates in Biblical Studies. Three credits.

First Semester, 1997-98

Mr. Adam

Ph.D. Seminars

These classes are designed for and normally restricted to candidates for the Ph.D. degree. See page 70 for information regarding exceptions.

NT900 CRITICAL ISSUES IN NEW TESTAMENT STUDIES

Survey of the current state of discussion and critical issues concerning selected segments of New Testament literature. Three credits.

Second Semester, 1996-97

New Testament Staff

NT902 THE OLD TESTAMENT IN THE NEW

An investigation of the complex relationship between Israel's Scriptures and the New Testament, with the goal of generating a research agenda for such topics as intertextuality, the significance of the Septuagint for the Christian Bible, biblical theology, canon, and Jewish/Christian relations. Three credits.

Second Semester, 1995-96

Mr. Juel

NT904 NEW TESTAMENT THEOLOGY

A review of the history of research, the background of major theological concepts, an examination of the diverse theologies, and a search for the heart of New Testament theology. Three credits.

First Semester, 1996-97

Ms. Gaventa

NT915 EARLIEST CHRISTIANITY IN ITS GRECO-ROMAN SETTING

A review of primary and secondary literature which presents a picture of secular issues and "pagan" religions in the Greco-Roman first century and analyzes their relationship to developing Christian traditions. Three credits.

First Semester, 1995-96

Mr. Mauser

NT921 THE BASIC COMMANDMENTS IN EARLY JUDAISM AND CHRISTIANITY

A study of the first two decalogue commandments in early Judaism and in the New Testament. Three credits.

Second Semester, 1996-97

Mr. Charlesworth

NT940 SEMINAR ON MATTHEW

An examination of selected problems in Matthean studies, with special attention to issues of method in literary analysis, historical reconstruction, and interpretation. Three credits.

First Semester, 1996-97

Mr. Mauser

NT955 STUDIES IN THE GOSPEL AND EPISTLES OF JOHN

An examination of selected problems in recent Johannine research, with special attention to the issues of method in literary analysis, historical reconstruction, and interpretation. Three credits.

First Semester, 1995-96

Mr. Charlesworth

NT958 PAULINE THEOLOGY

An examination of selected major proposals for construing Pauline theology, with special attention to recent discussions of problems in methodology. Three credits.

Second Semester, 1996-97

Ms. Gaventa

NT975 NEW TESTAMENT HERMENEUTICS

A discussion of the major hermeneutical works of today, and of their most important antecedents in the history of biblical interpretation. Three credits.

Second Semester, 1995-96

Mr. Adam

DEPARTMENTAL FACULTY

ANDREW KEITH MALCOLM ADAM. Assistant Professor of New Testament. M.Div., S.T.M., Yale Divinity School; Ph.D., Duke University. His teaching and research interests concern biblical theology and the theory of interpretation, with special attention to the varieties of biblical interpretation. (Episcopalian)

JAMES FRANKLIN ARMSTRONG. Helena Professor of Old Testament Language and Exegesis, Dean of Academic Affairs, and James Lenox Librarian. B.D. Princeton Theological Seminary; M.A., Ph.D. Princeton University. A special interest is in Hebrew grammar and syntax and the development of Hebrew within the context of other Semitic languages. (Presbyterian)

BRIAN KEITH BLOUNT. Assistant Professor of New Testament. M.Div. Princeton Theological Seminary; Ph.D., Emory University. His primary interests are the Synoptic Gospels, Acts and John. He is particularly interested in cultural hermeneutics, as well as socio-linguistic and rhetorical approaches to text interpretation. (Presbyterian)

JAMES HAMILTON CHARLESWORTH. George L. Collord Professor of New Testament Language and Literature. B.D. Duke University Divinity School; Ph.D. Duke University Graduate School; E.T. Ecole Biblique de Jerusalem. His teaching interests are in Early Judaism and Christian origins, with special attention to Jesus research, the Gospel of John, the Apocalypse of John, Judaism and Christianity today, and the New Testament and sociology. (Methodist)

JULIE ANN DUNCAN. Assistant Professor of Old Testament. M.T.S. Garrett-Evangelical Theological Seminary; Ph.D. Harvard University. Her teaching and research interests are in the wisdom literature, the theodicy literature, and in literary approaches to Old Testament interpretation. Her other interests include textual criticism and biblical manuscripts from Qumran. (Christian Church)

ELIZABETH GORDON EDWARDS. Assistant Professor of New Testament. B.D., Th.M., Th.D. Princeton Theological Seminary. Her major interest lies in combining the disciplines of New Testament studies and pastoral care in such a way that relevant, mutually-elucidating connections can be made for work in various forms of ministry. Her other interests include text criticism and women's studies. (Presbyterian)

BEVERLY ROBERTS GAVENTA. Helen H.P. Manson Professor of New Testament Literature and Exegesis. M.Div. Union Theological Seminary, New York; Ph.D. Duke University; D.D.(Hon.) Kalamazoo College. She is particularly interested in the theology of the Pauline epistles and in narrative analysis of Luke-Acts. (Disciples of Christ)

THOMAS WILLIAM GILLESPIE. President, and Professor of New Testament. B.D. Princeton Theological Seminary; Ph.D. Claremont Graduate School; D.D.(Hon.), Th.D.(Hon.), D.Th.(Hon.), and D.Phil.(Hon.). His teaching interests are in the Pauline literature and the theological interpretation of scripture. (Presbyterian)

DONALD HARRISVILLE JUEL. Richard J. Dearborn Professor of New Testament Theology. B.D. Luther Theological Seminary, M.Phil., Ph.D. Yale University. Although his interests are not confined to one area, his general focus has been on the Gospels, especially Mark and Luke-Acts, with a particular interest in the

passion tradition and Christology. His study of Judaism, particularly Jewish biblical interpretation, has led to an interest in the use of the Old Testament in the New Testament, to the larger issue of the relationship of the two Testaments, and to the matter of Jewish/Christian relations. (Lutheran)

ULRICH WILHELM MAUSER. Otto A. Piper Professor of Biblical Theology. Dr.Theol. University of Tübingen. His interests include the correlation of Old and New Testament in biblical interpretation and the dialogue between biblical exegesis and theological, ethical, and practical disciplines in the contemporary theological curriculum. (Presbyterian)

PATRICK DWIGHT MILLER. Charles T. Haley Professor of Old Testament Theology. B.D. Union Theological Seminary in Virginia; Ph.D. Harvard University. His teaching and research interests lie primarily in the fields of Old Testament theology and the history of Israelite religion. In addition the books of Deuteronomy and Psalms are a particular focus of both teaching and writing. (Presbyterian)

DENNIS THORALD OLSON. Associate Professor of Old Testament. M.Div. Luther Northwestern Theological Seminary; M.A., M.Phil., Ph.D. Yale University. His primary teaching and research interests are in the Pentateuch, literary approaches to Old Testament interpretation, and Old Testament theology. (Lutheran)

J.J.M. ROBERTS. William Henry Green Professor of Old Testament Literature. S.T.B. Harvard University Divinity School; Ph.D. Harvard University. His teaching and research interests are in comparative studies between Mesopotamian and Israelite religion, Old Testament prophecy, Semitic languages, and Hebrew lexicography. He is the editor of the Princeton Classical Hebrew Lexicon Project. (Church of Christ)

KATHARINE DOOB SAKENFELD. William Albright Eisenberger Professor of Old Testament Literature and Exegesis, and Director of Ph.D. Studies. M.A. University of Rhode Island; B.D. Harvard University Divinity School; Ph.D. Harvard University. Her research focuses primarily on biblical narratives concerning the pre-monarchical period and on feminist biblical hermeneutics. (Presbyterian)

CHOON LEONG SEOW. Henry Snyder Gehman Professor of Old Testament Language and Literature. M.Div. Princeton Theological Seminary; Ph.D. Harvard University. His areas of research and teaching interests are in the history of Israelite religion, wisdom literature, and the relation of myth and tradition in Old Testament theology. (Presbyterian)



KRYSTIN GRANBERG

Brian Keith Blount

RICHARD ERNEST WHITAKER. Information Research Specialist, and Lecturer in Old Testament. B.D. Perkins School of Theology; Ph.D., Harvard University. His primary interest is in the design and implementation of facilities for the support of an effective program in computer-assisted research at the Seminary Libraries. He has been an active participant in the preparation of a new computer-assisted Hebrew lexicon, under the directorship of Professor J.J.M. Roberts. (Methodist)

History

PROFESSORS: J.D. Douglass, †R.K. Fenn, ††E.A. McKee, †K.E. McVey,
J.H. Moorhead (chair), A. Neely, *C.A. Ryerson III
ASSOCIATE PROFESSOR: P.E. Rorem
ASSISTANT PROFESSOR: J.C. Deming
VISITING LECTURER: S.H. Griffith

CHURCH HISTORY

Introductory Level Classes

CH101 HISTORY OF CHRISTIANITY I

The life and thought of the Christian church from the apostolic period to the Reformation. Lectures and group discussions on brief writings representative of major movements. Designed as an orientation to the shape of the whole tradition in its social setting. Three credits.

First Semester, 1995-96

Ms. Douglass and Ms. McVey

First Semester, 1996-97

CH102 HISTORY OF CHRISTIANITY II

The life and thought of the Christian church from the Reformation to the present. Lectures and group discussions on brief writings representative of major movements. Designed as an orientation to the shape of the whole tradition in its social setting. Three credits.

Second Semester, 1995-96

Messrs. Deming and Moorhead

Second Semester, 1996-97

Multi-Program Classes

CH214 CREATION, TRINITY, AND CHRISTOLOGY IN THE EARLY CHURCH

A consideration of the general problem of orthodoxy versus heresy in the early church will be followed by an examination of the views of the major patristic writers, those of

*On leave first semester 1995-96 †On leave second semester 1995-96 ††On leave both semesters 1995-96



CHUCK ROBISON

Kathleen E. McVey

their opponents, and the conciliar statements relevant to creation, trinity, and christology from the apostolic period to the Council of Chalcedon. Lectures, discussion of primary sources in translation. Prerequisite: course CH101. Three credits.

First Semester 1996-97

Ms. McVey

CH217 CHRISTIAN WOMEN IN THE WORLD OF LATE ANTIQUITY

After an introduction to the social and political conditions of women and religious roles available to them in Greco-Roman antiquity, the course will focus on Christian women of the first six centuries. Readings drawn from classical Greek and Latin literature, the canonical and apocryphal New Testament, and the lives, legends, sayings, and writings of prominent Christian women. Issues to be addressed include primitive matriarchy, the use of female metaphors in philosophical and theological language, Mariology, ordained and charismatic roles available to women. Prerequisite: course CH101. Three credits.

Second Semester, 1996-97

Ms. McVey

CH221 ST. AUGUSTINE, HIS CONFESSIONS AND HIS INFLUENCE

The life and thought of St. Augustine of Hippo, with special attention to his *Confessions*. Influential theological themes of Augustine's overall work, including *On the Trinity* and *City of God*, will be traced through the Middle Ages and Renaissance into the sixteenth-century Reformation. Lectures, small group discussions of the books of the *Confessions* (with an optional reading group on one book in the Latin original), and research paper. Prerequisite: course CH101. Three credits.

Second Semester, 1996-97

Mr. Rorem

CH223 PAGANS AND CHRISTIANS

Competition, conflict, and accommodation of Christians in their Graeco-Roman environment. Topics considered include: Christian and anti-Christian apologetics, martyrdom and persecution, Christian political theory before and after Constantine, significance of early Christian attitudes for reformation and modern ideas of church and state. Prerequisite: course CH101. Three credits.

First Semester, 1995-96

Ms. McVey

CH226 WOMEN LEADERS OF THE MEDIEVAL CHURCH

A survey of specific women who influenced medieval Christianity: mystics, reformers, mothers, monarchs, martyrs, saints, and theologians; medieval perspectives on Eve, the Virgin Mary, and Mary Magdalene. Prerequisite: course CH101. Three credits.

Second Semester, 1995-96

Mr. Rorem

CH228 INTRODUCTION TO THE CHRISTIAN MYSTICAL TRADITION

An investigation of the theological and philosophical roots, the motifs, practices, and literary expressions of Christian mystical piety with special attention given to selected medieval mystics. Discussions, lectures, interpretations of primary sources. Prerequisite: course CH101. Three credits.

First Semester 1995-96

Mr. Rorem

CH235 THE SPIRITUALITY AND THEOLOGICAL LEGACY OF THE DIONYSIAN FORGERY

An investigation of the Pseudo-Dionysian writings and their influence on Christian theology and spirituality, especially medieval mysticism. Attention also will be given to medieval angelology, theological aesthetics (including Gothic architecture), ecclesiastical hierarchy, Thomas Aquinas and scholastic philosophy, negative theology, and liturgical commentaries. Lectures, discussion of readings, and research paper. Prerequisite: course CH101. Three credits.

First Semester, 1996-97

Mr. Rorem

CH240 MEDIEVAL CHRISTIANITY AND ITS CONTEXT

A broad survey of the medieval church, its theology and culture, in historical context. Some emphasis will be placed on the art, architecture, and music of medieval Christianity, and the relationships of Christians to Muslims and Jews. Prerequisite: course CH101. Three credits.

Second Semester 1995-96

Mr. Rorem

CH315 MUSLIMS AND CHRISTIANS FROM MOHAMMED TO LUTHER

A survey of the various facets of the relationship between Islam and Christianity from Mohammed to the Reformation. Special attention to the Koran and to other writings of Islamic tradition. Consideration of the intellectual and cultural exchanges as well as the Christian attempts at missions and the Crusades. Lectures, videos, discussion of primary sources, field trip, and research paper. Prerequisite: course CH101. Three credits.

Second Semester, 1996-97

Mr. Rorem

CH321 THE THEOLOGY OF LUTHER

An exploration of the development of Luther's thought in the context of his life and work and of his setting in church and society. The class will read selections from a variety of Luther's theological writings: biblical commentaries, catechisms, liturgies, polemical works, as well as studies about Luther. Prerequisite: course CH101. Three credits.

First Semester 1995-96

Ms. Douglass

CH332 PRAYER AND DEVOTIONAL-SPIRITUAL LIFE IN CHRISTIAN HISTORY

Study of the range of prayer as practiced in Christian history, including the contexts of public and individual worship, formal and spontaneous. Sources of devotional reflection will vary from year to year. In 1996-97, sources will be drawn from the lives of women around the world. Common class studies will be complemented by student presentations. Enrollment limited to 22. Preference given to those closest to graduation. Prerequisite: either course CH101 or course CH102. Three credits.

First Semester, 1996-97

Ms. McKee

CH340 THE RENEWAL OF WORSHIP IN THE SIXTEENTH CENTURY
REFORMATION

An ecumenical exploration of the theology and practice of worship in the religious renewals of early modern history. Included will be the late medieval period and Roman Catholic reform through Trent and beyond. Chief focus on the Protestant traditions: scripture, sacraments, prayer, and theology in corporate worship. Theological studies complemented by some attention to social and political factors, ethical concerns, popular spirituality and religious art, personal and family devotion, and lay and clerical participation. Guided reflection relating sixteenth-century to twentieth-century worship. Prerequisites: courses CH101 and CH102. Three credits.

Second Semester, 1996-97

Ms. McKee

CH342 WORSHIP IN THE PROTESTANT TRADITIONS: AN ECUMENICAL HISTORY

The course traces major developments in Protestant worship: Sunday services, preaching and sacraments, prayer and devotional life, through the major stages of development in different traditions or denominations in the context of the wider Christian history of worship. Highlights include sixteenth-century origins (e.g., Lutheran, Reformed, Anglican, Radical), eighteenth century developments (e.g., Methodism, African-American churches, revivals), and Protestants in contemporary Africa, Asia, Latin America, and pluralistic North America. Course is multi-denominational parallel to "Worship in the Reformed Tradition"; student projects will focus on deepening knowledge of their own denominations. Prerequisite: course CH102. Three credits.

First Semester, 1996-97

Ms. McKee

CH365 FROM HERETICS TO SEPARATED BRETHREN

Examination of Protestant-Catholic relations from the Council of Trent to the Second Vatican Council, with focus on the Catholic Reformation and Counter-Reformation, the creation of confessional states, the secularization of diplomacy, devotional cross-fertilization, the First Vatican Council, the modernist/Americanist controversy, and

twentieth-century efforts toward cooperation and reunion, the Second Vatican Council and beyond. Three credits.

Second Semester, 1996-97

Mr. Deming

CH378 AMERICAN CHRISTIANITY FROM THE COLONIAL ERA TO THE CIVIL WAR
Topics to be studied include Puritanism, the Great Awakening, the enlightenment, the development of modern denominational patterns, Christianity and American nationalism, the rise of voluntary societies, sectarian ferment, and the relationship of the churches to slavery and the Civil War. Three credits.

First Semester, 1995-96

Mr. Moorhead

CH380 EUROPEAN CHRISTIANITY IN AN AGE OF REVOLUTION, ROMANTICISM,
AND REFORM

Examination of the interaction of church and society between the French Revolution and First World War, addressed on the basis of devotional, liturgical, and theological responses to the social, economic, and political reorganization of European society. Three credits.

Second Semester, 1996-97

Mr. Deming

CH381 AMERICAN PROTESTANTISM AFTER DARWIN

An analysis of major religious issues from the Civil War to the mid-1920s. Topics to be studied include the relationship of science and theology, especially the impact of Darwin's evolutionary theory; biblical criticism; the growth of liberalism and fundamentalism; the churches' response to an industrial society; and the temperance and foreign missionary crusades. Three credits.

First Semester, 1996-97

Mr. Moorhead

CH425 CHRISTIANITY IN THE BRITISH ISLES

An examination of the history of the church in England, Scotland, and Ireland from the Reformation to the present. Emphasis is on both the established churches and the rise and development of Protestant and Catholic dissent. Three credits.

First Semester, 1995-96

Mr. Deming

CH435 SECTS AND CULTS IN AMERICA

An examination of some of the major sectarian movements, including Mormonism, the Jehovah's Witnesses, Seventh Day Adventism, Christian Science, and the Unification Church. Consideration of the groups' self-understanding, analysis of their cultural and theological origins, and assessment of their relation to the mainstream of American Christianity. Designed to prepare students to comprehend and deal with sectarian movements often encountered in the practice of ministry. Three credits.

First Semester, 1995-96

Mr. Moorhead

CH436 THE SEARCH FOR A CHRISTIAN AMERICA

An examination of various efforts to make America a Christian nation, with special emphasis upon the problematic nature of these endeavors in the twentieth century. The subject will be considered in relation to issues such as religious pluralism, secularization,



KRYSTIN GRANBERG

James C. Deming

divergent political ideologies, and theological critiques of the possibility of any nation being Christian. Analysis of the debate engendered by the new Religious Right. Three credits.

Second Semester, 1996-97

Mr. Moorhead

CH450 WOMEN AND RELIGION IN MODERN EUROPE

A study of women's religious roles, attitudes, and expression in European society from the post-Reformation to the contemporary eras. Three credits.

First Semester, 1995-96

Mr. Deming

CH490 PRESBYTERIAN HISTORY AND THEOLOGY

The history of Reformed theology and institutions oriented toward the understanding of Presbyterianism in twentieth-century America. The Presbyterian *Book of Confessions* will be viewed both historically and as a guide and resource for contemporary theology and preaching. Lectures, readings, preceptorial sections. Three credits.

Second Semester 1995-96

Ms. Douglass and Mr. Moorhead

Ph.D. Seminars

These classes are designed for and normally restricted to candidates for the Ph.D. degree. See page 70 for information regarding exceptions.

CH900 HISTORICAL METHOD

Readings in the basics of historical methodology and research. Written projects will focus on skills required in editing texts, evaluating evidence, and critically evaluating secondary literature in the area of the student's primary interest. Required of Ph.D. candidates in church history during the first year of residence. Three credits.

By special arrangement

Departmental Staff

CH921 PATRISTIC THEOLOGICAL LITERATURE

Topic of the seminar: to be announced. Three credits.

Second Semester, 1996-97

Ms. McVey

CH925 MEDIEVAL THEOLOGICAL LITERATURE

Topic of the seminar: The Pseudo-Dionysian *Celestial Hierarchy* and its Medieval Influence. Three credits.

First Semester, 1995-96

Mr. Rorem

CH930 REFORMATION RESEARCH

Topic of the seminar: to be announced. Three credits.

Second Semester, 1996-97

Ms. Douglass

CH955 MODERN EUROPEAN CHURCH HISTORY

Topic of seminar: "Poor Relief and the Church in Modern Europe." Three credits.

Second Semester, 1995-96

Mr. Deming

CH970 AMERICAN CHURCH HISTORY

Topic of the seminar: to be announced. Three credits.

First Semester, 1996-97

Mr. Moorhead

HISTORY OF RELIGIONS

Multi-Program Classes

HR212 THE EXPERIENCE OF RELIGION

Prophetic and mystical encounters with the "sacred" examined through the theories of historians of religion, phenomenologists, psychologists, and sociologists. Examples chosen mainly from non-western religions: Zen Buddhism, devotional Hinduism, nature-affirming Taoism, Islamic Sufism, and others. Alternate life styles and modes of spirituality explored. The meaning of transcendence; the significance for theology of the renewed emphasis on religion as direct personal experience. Three credits.

Second Semester, 1996-97

Mr. Ryerson

HR230 CHRISTIANS AND THE ENCOUNTER WITH ISLAM: HISTORICAL PERSPECTIVES AND THE CURRENT CHALLENGE

Consideration of the growth of Islam in its Jewish and Christian contexts; historical examination of the Christian response to the new monotheism, first in the eastern patriarchates and then in the Greek and Latin speaking west; Islam in the modern world,

and especially in the United States. The present day Christian-Muslim dialogue will receive particular attention. Lectures, study of primary sources in translation, review of modern scholarly investigations. Three credits

First Semester, 1995-96

Mr. Griffith

HR270 WORLD RELIGIONS THROUGH WORLD LITERATURE

An examination of major themes of world religions through a study of selected novels and other literature. Descriptions of encounters with "the holy" and an analysis of myth, ritual, and symbol. World religions in transition; conflicts and comparisons. Three credits.

Second Semester 1995-96

Mr. Ryerson

HR345 HINDUISM

A survey of the nature and development of Hinduism: the Indus valley culture, Vedas and Upanishads, Bhagavad-Gita; *dharma* (discipline) and *bhakti* (devotion); sensuality and asceticism. Interrelationship between ideas and institutions; the Hindu renaissance. Relevance of Hinduism for the study of religion and theology. Three credits.

Second Semester, 1995-96

Mr. Ryerson

HR341 BUDDHISM

An introduction to the rituals and belief-systems of Buddhism. Life of the Buddha; growth of the community; exploration of major texts. Special attention to the spread of Buddhism into China and Japan. Buddhism's interaction with Confucianism and Taoism; the rise of Ch'an (Zen). Buddhism in America and its importance for Christian theology. Fulfills general requirement for course on Christian responsibility in the public realm. Three credits.

First Semester, 1996-97

Mr. Ryerson

HR460 GODS AND POLITICS

An exploration of the interactions between religions and politics in the modern world and the Christian response to these developments. Special emphasis on the emergence and role of religious fundamentalism, with particular attention to Islamic militancy and Hindu revivalism. Comparisons of charismatic leaders such as Gandhi, Khomeini, and Martin Luther King, Jr. The American religious-political scene viewed in comparative perspective. Fulfills general requirement for course on Christian responsibility in the public realm. Enrollment limited to twenty students. Three credits.

Second Semester 1996-97

Mr. Ryerson

HR472 TRADITIONAL RELIGIONS AND THE MODERN WORLD

An exploration of the attempts of traditional religions to adjust to, and challenge, new social and economic loyalties. Tradition and modernity defined. Materials drawn from a variety of religious traditions. Emphasis on the relation of social theory to theology. Fulfills general requirement for course on Christian responsibility in the public realm. Permission of instructor required. Three credits.

First Semester, 1996-97

Mr. Ryerson

Ph.D. Seminar

Ph.D. seminars are classes designed for and normally restricted to candidates for the Ph.D. degree. See page 70 for information regarding exceptions.

HR935 TRADITIONAL RELIGIONS AND MODERNIZATION

The persistences and transformations of traditional religions as they encounter the forces of modernization. Special emphasis on cultural nationalism and the quest for ethnic identities. Social theory and its relation to religion examined. Three credits.

First Semester, 1996-97

Mr. Ryerson

ECUMENICS

Multi-Program Classes

EC210 THE CHRISTIAN MISSION IN TODAY'S WORLD: MISSIOLOGY FOR OUR TIMES

An introduction to the study of the Christian mission and missions with the primary emphasis given to the theological and historical bases for mission together with discussions of the present status of Christian missions, current issues, philosophies, impediments, and alternatives open to Christians and churches to engage in mission. Three credits.

Second Semester, 1995-96

Mr. Neely

EC325 THE ROLE OF WOMEN IN CHRISTIAN MISSION

A historical survey of the involvement of women in the spread of Christianity from the New Testament period to the present, with major concentration on the last 150 years. Attention to women missionaries and to others whose theological contributions and organizational skills also inspired and shaped the modern missionary movement. Analysis of the apparent decline in the number of women involved in traditional missions since the 1960s. Three credits.

First Semester, 1995-96

Mr. Neely

EC339 CROSS CULTURAL MISSION

Opportunity to engage in practical experience and reflection in Christian mission and ecumenics. Supervised short term mission activities of various types and in diverse locations throughout the world, conducted during the summer months; minimum stay overseas of eight weeks. Requirements include assigned preparatory readings and a final paper on a topic related to the summer service, determined in consultation with the instructor. The group will meet periodically during the autumn semester for discussion and review. Students must be in residence during the autumn semester. Arrangements must be made in advance with the instructor. Three credits.

First Semester, 1995-96

Staff

EC400 LATIN AMERICA: A HISTORY OF CHRISTIANITY AND MISSION

A study of the beginnings and the development of Christianity in Spanish- and Portuguese-speaking Latin America, with a concentration on the history of mission endeavors as well as current theological trends. Three credits.

First Semester, 1995-96

Mr. Neely

EC460 MISSION AND MISSIONARIES IN CONTEMPORARY LITERATURE AND CINEMA

A study of contrasting depictions of the Christian mission and missionaries in contemporary films and fictional accounts. Students will be expected to read and provide historical and theological critique of representative novels and a selected number of films in which Christian missionaries are central to the story. Three credits.

Second Semester, 1995-96

Mr. Neely

Ph.D. Seminar

Ph.D. seminars are classes designed for and normally restricted to candidates for the Ph.D. degree. See page 70 for information regarding exceptions.

EC930 HISTORY OF MISSION

Topic of the seminar: Central America: 20th Century Protestantism and Roman Catholic Missions. Three credits.

First Semester, 1995-96

Mr. Neely

CHRISTIANITY AND SOCIETY

Multi-Program Classes

CS201 RELIGION AND SOCIETY

Investigation of the sacred sources of a sense of social obligation, of a common fate, and of legitimate authority. The sacred described as the sphere of social life in which primordial strivings come into play. Societies in which the sacred is in constant, dynamic, and intense interaction with basic institutions compared to more complex and secularized social systems. Symbolic victories over death in sacred pilgrimage and ritual; ceremonies, spectacle, stigmatization, and the concentration and the diffusion of the sacred in modern societies. Three credits.

First Semester, 1996-97

Mr. Fenn

CS221 SECULARIZATION: AN INTRODUCTION TO THE DEBATE

This course will identify secularization as a controversial theme in the sociology of religion. Problems in analyzing the nature and scope of secularization in both western and non-western societies. The relation of secularization to new religious movements and to particular currents in theology. Efforts to illustrate the possibilities and limits of translating theological concerns into sociological inquiry. Three credits.

Second Semester, 1996-97

Mr. Fenn

CS223 CHURCH, COMMUNITY, AND NATION

Investigation of the way in which the church, social classes, and the nation compete and collaborate with each other in the social construction of community. Class conflict and the role of the churches in local communities. The relation of central political and cultural institutions to groups and movements on the periphery. The effect of global social trends, dissent, religious movements, and the expansion of the state on the symbolic construction of community. Three credits.

Second Semester, 1996-97

Mr. Fenn

CS241 SOCIOLOGICAL APPROACHES TO THE NEW TESTAMENT

A critical assessment of the ways in which models from the social sciences have been used to reconstruct the social history of early Jewish and Christian groups. The course will focus on such institutions as slavery and the household, on ways that different groups construct images of the center and boundaries of the "world," and on colonial power structures, in order to suggest possibilities for the interpretation of the role of the Jesus movement in various social contexts. Three credits.

First Semester, 1995-96

Mr. Fenn

CS363 SOCIAL CONSTRUCTION OF EVIL

Addresses the underlying psychological dynamics in human communities and institutions, with specific attention to the role of gender in conflicts among men. Issues of violence, sacrifice, fratricide, the scapegoat, banishment and succession. Readings in Girard, Freud, Bloch, Shengold, Greven, Josephus, biblical narratives, and selected anthropological studies. Not open to juniors. Same as course PC463. Three credits.

First Semester, 1995-96

Messrs. Fenn and Capps

Ph.D. Seminar

Ph.D. seminars are classes designed for and normally restricted to candidates for the Ph.D. degree. See page 70 for information regarding exceptions.

CS936 THE SOCIOLOGY OF RELIGION

Designed to provide a thorough grounding in contemporary social theory, with focus on the problem of secularization. Theorists to be studied include Parsons, Luckmann, Robertson, D. Martin, B. Martin, B. Wilson, Bellah, and Hammond. Comparative analysis of institutions in complex societies. Issues in the interpretation of language and ritual. Limited to Ph.D. candidates. Three credits.

First Semester, 1996-97

Mr. Fenn

DEPARTMENTAL FACULTY

JAMES CLIFFORD DEMING. Assistant Professor of Modern European Church History. M.A., Ph.D. University of Notre Dame. His research and teaching interests center on the interaction of religion and society in modern Europe. He is currently developing a study of the relation between religion and social control in early industrial France. (Presbyterian)



MICHAEL BONGART

Elsie Anne McKee

JANE DEMPSEY DOUGLASS. Hazel Thompson McCord Professor of Historical Theology. A.M. Radcliffe College; Ph.D. Harvard University; L.H.D.(Hon.) Franklin and Marshall College; D.D.(Hon.) University of St. Andrews, Scotland; D. Théol.(Hon.) University of Geneva, Switzerland. Her specialty is the history of theology at the end of the Middle Ages and during the Reformation; she has especially been working on the theology of Luther and Calvin and of women in the sixteenth century. (Presbyterian)

RICHARD KIMBALL FENN. Maxwell M. Upson Professor of Christianity and Society. B.D. Episcopal Theological School; Th.M. Princeton Theological Seminary; Ph.D. Bryn Mawr Graduate School. He is a sociologist of religion and social change, with a focus on secularization theory, the social context of the Palestinian Jesus movement, and the Sociology of time. (Episcopal)

ELSIE ANNE MCKEE. Archibald Alexander Professor of the History of Worship. Dipl. Th. Cambridge University; Ph.D. Princeton Theological Seminary. Her

speciality is sixteenth-century Reformation, notably John Calvin and Katharina Schutz Zell. In the history of worship, her particular interests include ecumenical and cross-cultural relations, the history of exegesis, and the theology/ethics of worship. (Presbyterian)

KATHLEEN ELIZABETH MCVEY. Joseph Ross Stevenson Professor of Church History. Ph.D. Harvard University. She teaches courses on the history and literature of early Christianity, as well as the later Eastern Orthodox traditions. Her research interests have been primarily in early Syriac Christianity. She is currently involved in a broader study of early Christian interpretation of Genesis 1-3. (Roman Catholic)

JAMES HOWELL MOORHEAD. Mary McIntosh Bridge Professor of American Church History. M.Div. Princeton Theological Seminary; M.Phil., Ph.D. Yale University. Two major interests are: the role of nineteenth-century evangelical Protestantism in shaping attitudes toward modernity in general and toward social reform in particular; and Protestant eschatology in the same era. (Presbyterian)

ALAN PRESTON NEELY. Henry Winters Luce Professor of Ecumenics and Mission. B.D., Th.D. Southwestern Baptist Theological Seminary; Ph.D. American University. His special interests are the history of Christianity and mission in Latin America, liberation theology, the theological and socio-political issues in world Christianity, and the Christian response to world human need. (American Baptist)

PAUL EDWARD ROREM. Benjamin B. Warfield Associate Professor of Medieval Church History. M.Div. Luther Northwestern Theological Seminary; Ph.D. Princeton Theological Seminary. His research interests are medieval theology and spirituality, along with the history of biblical and liturgical interpretation. (Lutheran)

CHARLES ANTHONY RYERSON III. Elmer K. and Ethel R. Timby Professor of the History of Religions. B.D. Union Theological Seminary, New York; M.Phil., Ph.D. Columbia University. Special teaching and research interests include the phenomenological, sociological and anthropological study of religion and world religions (especially Hinduism) and exploration of the political-cultural encounter of, and the theological dialogue among, those religious traditions. (Episcopal and Church of South India)

Theology

PROFESSORS: D. Allen, ^{††}S.H. Lee, D.L. Migliore (Chair), J. Míguez Bonino, P.J. Paris, *M.L. Stackhouse, J.W. van Huyssteen, E.D. Willis-Watkins
ASSOCIATE PROFESSORS: N.J. Duff, ^{††}B.L. McCormack, [†]M.L. Taylor

PHILOSOPHY

Multi-Program Classes

PH301 PHILOSOPHY OF RELIGION

An introduction to philosophical reflection on religion by a study of the relation of faith to reason, the traditional arguments for God's existence, the meaning of religious beliefs, and the problem of evil. There will be an emphasis on recent developments. Three credits.

First Semester, 1996-97

Mr. Allen

PH311 THE CONCEPT OF LOVE FROM PLATO TO THE PRESENT

A survey of the major philosophical and theological theories concerning the nature and significance of love. Such questions as the distinctiveness of Christian love, the nature of friendship, and the possibility of escape from egotism will be considered. Besides such major figures as Plato, Augustine, and Dante, the recent controversy initiated by Nygren's *Agape and Eros* will be of particular concern. Three credits.

First Semester, 1996-97

Mr. Allen

PH312 PHILOSOPHY OF EDUCATION

A critical examination of major philosophical traditions and their educational implications. Idealism, realism, Neo-Thomism, experimentalism, existentialism, and linguistic analysis are studied and their contemporary significance for educational practice ascertained. Emphasis is placed upon enabling the student to utilize philosophical perspectives in the analysis, evaluation, and construction of Christian education theory. Same as course ED212. Three credits.

Second Semester, 1995-96

Mr. Loder

*On leave first semester 1995-96 [†]On leave second semester 1995-96 ^{††}On leave both semesters 1995-96



MICHAEL BONGART

J. Wentzel van Huyssteen

PH327 SPIRITUAL THEOLOGY

The nature of spirituality and its relation to doctrinal theology, particularly to questions of epistemology. The role of the imagination in giving us access to religious truth. The motivation, paths, and goals of the Christian pilgrimage will be treated primarily by a study of George Herbert's *The Temple*, T. S. Eliot's *Four Quartets*, and the anonymous work, *The Cloud of Unknowing*. Three credits.

First Semester, 1995-96

Mr. Allen

PH330 PARADIGMS AND PROGRESS IN THEOLOGY

An analysis of the way the construction of theories and of doctrine in theology is rooted in the origins of knowledge and imagination. Following an analysis of the role of methodology in a postmodern era, the course will focus on the role of metaphor in social and natural scientific explanation and on the possibility of a realist construct of theories in systematic theology. Three credits.

Second Semester, 1995-96

Mr. van Huyssteen

PH350 THEOLOGY AND THE PROBLEM OF RATIONALITY

This course will focus on the challenge of contemporary philosophy of science to current theological reflection and to the creative construction of theories in systematic theology. Three credits.

First Semester, 1995-96

Mr. van Huyssteen

PH380 THE BOOK OF NATURE, YESTERDAY AND TODAY

A survey of past and present-day uses of nature in the theological tradition of the two books of God: scripture and nature, a tradition in which scripture is said to be confirmed and enhanced by a knowledge of the created universe. Among the aims of the course are: to explain how religion and science became miscast as rivals, to present those develop-

ments in philosophy, science, and theology that lead to more mutual openness, and to illustrate how a religious reading of nature is possible today. Three credits.

Second Semester, 1995-96

Mr. Allen

PH421 THE THEOLOGY OF AUSTIN FARRER

The works of Farrer will be approached from several perspectives: first, as concerned with the philosophic, theological, and biblical problems in our claims to knowledge of God; second, as concerned with the relevance of intellectual inquiry for a life of devotion; third, as a preacher; and fourth, as a creator of a twentieth century Anglican "middle way." Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH01 or TH221. Three credits.

Second Semester, 1996-97

Mr. Allen

PH431 THE PHILOSOPHY OF KANT

A close study of the *Critique of Pure Reason* and *Religion Within the Limits of Reason Alone*, together with other relevant Kantian works which bear on the meaning and truth of religious beliefs. Prerequisites: two courses in philosophy or doctrinal theology, on either the collegiate or the seminary level. Three credits.

First Semester, 1995-96

Mr. Allen

PH432 THE THEOLOGY OF SIMONE WEIL

A study of the spirituality, social philosophy, and philosophical theology of Simone Weil. Emphasis will be placed on the mutual relation of the individual to the community and the distinctively Christian motivation, manner, and aim of social action. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.

Second Semester, 1996-97

Mr. Allen

Ph.D. Seminar

Ph.D. seminars are classes designed for and normally restricted to candidates for the Ph.D. degree. See page 70 for information regarding exceptions.

PH946 PHILOSOPHY IN THE ENLIGHTENMENT: FAITH AND REASON

The problems of the extent and nature of knowledge, the nature of mind, and the nature of faith will be explored by a reading of some philosophers falling within the period from Descartes to Kant. Three credits.

Second Semester, 1995-96

Mr. Allen

DOCTRINAL THEOLOGY

Introductory Classes

TH221 SYSTEMATIC THEOLOGY I

The first in a two-course sequence covering the major Christian doctrines from revelation to eschatology, emphasizing their biblical basis, evangelical focus, ecclesial context,

trinitarian scope, and contemporary significance for Christian life and ministry. Required of all Juniors. Three credits.

Second Semester, 1995-96

Ms. Duff and Mr. Migliore

Second Semester, 1996-97

TH222 SYSTEMATIC THEOLOGY II

The second in a two-course sequence covering the major Christian doctrines from revelation to eschatology, emphasizing their biblical basis, evangelical focus, ecclesial context, trinitarian scope, and contemporary significance for Christian life and ministry. Required of all Middlers. Three credits.

First Semester, 1995-96

Messrs. Migliore and Welker

First Semester, 1996-97

Multi-Program Classes

TH308 PAUL'S LETTER TO THE PHILIPPIANS

An exegetical and theological study of Philippians, focussing on the nature of the Christian life, its Christological grounding, its eschatological conditioning, and its present actualization. Attention will be given throughout to the methodological problem of the relation of historical-critical investigation to doctrinal work. Same as course NT328. Prerequisites: courses TH221 and NT101. Three credits.

Second Semester, 1996-97

Messrs. McCormack and Mauser

TH311 THE DOCTRINE OF GOD

The mystery and self-revelation of God; the tension between the biblical understanding of God and classical philosophical conceptions; the attributes of God; the doctrine of the Trinity; the inseparability of knowledge of God and knowledge of ourselves. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.

First Semester, 1996-97

Mr. Migliore

TH314 THE SPIRIT AND THE CHURCH

An exploration of the importance of a trinitarian doctrine of the Holy Spirit for a proper understanding of Christian life and for a sound theology of the nature and mission of the church, the proclamation of the Word, and the celebration of the sacraments. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.

Second Semester, 1996-97

Mr. Migliore

TH316 THE DOCTRINE OF THE ATONEMENT IN CHRISTIAN TRADITION

A historical survey of leading theories of the atonement, from the early church through to the present. Among the thinkers and schools to be considered are: Irenaeus, Athanasius, Gregory of Nyssa, Anselm, Abelard, Luther, Calvin, covenant theology, Schleiermacher, Hegel, McLeod Campbell, Ritschl, Barth, Tillich, and Sobrino. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.

Second Semester, 1996-97

Mr. McCormack

TH319 THE CHRISTIAN LIFE

The dynamics of justification and sanctification, and their outworkings in societal, ecclesial, and personal lives. Special attention to psalmody, prayer, and the third use of the law for contemporary movements of freedom and empowerment. Prerequisite: course TH221. Three credits.

First Semester, 1995-96

Mr. Willis-Watkins

TH321 THEOLOGY AND ETHICS OF AQUINAS

A study of the sources and historical and biographical contexts of Thomas' theology and ethics, and of the interpretation of Thomas in the Reformation and in contemporary theology. Special attention will be given to his treatment of reason and revelation, nature and grace, the Christian life, and the means of grace. Consideration of correlations between art forms and pieties of the period. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.

Second Semester, 1996-97

Mr. Willis-Watkins

TH324 MINISTRY, WORD, AND SACRAMENT

The calling and sending of the church in contemporary society; the ministry of the whole people of God and ordination to the special ministry of word and sacrament; theological foundations of proclamation, baptism, and the Lord's Supper; emergent ecumenical agreements and continuing differences of theologies and practices of ministry and sacraments. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.

First Semester, 1996-97

Mr. Willis-Watkins

TH335 THE THEOLOGY OF CALVIN

The sources and development of Calvin's theology in its historical context and its contemporary significance. Readings in the *Institutes*, commentaries, and treatises. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.

Second Semester, 1995-96

Mr. Willis-Watkins

TH370 THE THEOLOGY OF KARL BARTH

A critical study of the basic themes of Barth's theology; his attack on "religion" and "natural theology"; his christocentric interpretation of the Bible and reconstruction of church doctrines; his description of Christian life as the practice of the freedom of the gospel. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.

First Semester, 1995-96

Mr. Migliore

TH372 THE THEOLOGY OF PAUL TILlich

A concentration on Tillich's system as a whole through reading of his systematic theology, focusing on his theology of culture, the religious dimension, Being, and Christ as New Being. Tillich's system will be viewed also in light of his sermons and essays about concrete issues and situations. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.

First Semester, 1996-97

Mr. McClain-Taylor

TH378 PROVIDENCE AND EVIL

The meaning of God's providence in history, especially as it bears upon the problem of evil and suffering. This question will be explored in dialogue with such figures as Calvin, Edwards, Moltmann, Gilkey, and David Griffin. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.

First Semester, 1996-97

Mr. Lee

TH380 CONTEMPORARY HERMENEUTICS IN THEOLOGY

An introduction to hermeneutical theory in current Christian theology, primarily as theology has been influenced by the works of Gadamer, Habermas and varieties of literary criticism. Survey of theological hermeneutics in contemporary theologies, including feminist, womanist and liberation approaches. Prerequisite: course TH221. Three credits.

First Semester, 1995-96

Mr. McClain-Taylor

TH381 MAN AND WOMAN IN THEOLOGICAL PERSPECTIVE

A study of the relationship between men and women within a Christian vision of human life. Topics will include psychological and cultural theories of gender difference, the nurture of boys and girls in community, human sexuality as a gift of God, theological perspectives on marriage and single life, the ordination and partnership of women and men in all aspects of Christian ministry. Special attention to educational issues and strategies in communities of faith. Limited enrollment. Prerequisite: course TH221. Three credits.

First Semester, 1996-97

Mr. Migliore and Ms. Hess

TH388 GRACE, PROTEST, AND HOPE

A study of Protestant theology at the boundary of the twentieth and twenty-first centuries. Theological readings will be considered in the context of historical and contemporary analyses of Protestantism as a religious phenomenon. Special attention given to Protestant theologies in North, Central, and South America and to the theme of grace as related to diverse struggles for justice in church and society. Prerequisite: course TH221. Three credits.

First Semester, 1996-97

Mr. McClain-Taylor

TH390 THEOLOGY OF THE BOOK OF CONFESSIONS

A study of the creeds and confessions in the *Book of Confessions* in their historical context and their contemporary significance to the confessing church. Comparison with other recent confessions in other cultures. Prerequisite: course TH221. Three credits.

Second Semester, 1996-97

Mr. Willis-Watkins

TH405 THEOLOGY AND COSMOLOGY

Analysis of contemporary attempts to relate constructive theology to science, with special focus on the challenge presented to theology by current cosmology: whether belief in the Christian God is still a reasonable and rational option in the light of contemporary theories on the nature and origin of the universe. Prerequisite: course TH221. Three credits.

First Semester, 1995-96

Mr. van Huyssteen

TH415 THEOLOGY IN AN AGE OF SCIENCE

Analysis of the challenging fact that in a post-modern theology the traditional boundaries between theology, philosophical theology, and philosophy of religion are transcended. An attempt to show that both theologians and philosophers of religion need a thorough knowledge of the cognitive aspects of religion, and that contemporary philosophy of science has become the most important methodological link in the current theology and science debate. Three credits.

First Semester, 1996-97

Mr. van Huyssteen

TH417 THEOLOGY AND EVOLUTION: THE CHALLENGE OF DARWINISM

A historical overview of the rise of Darwinism, and an analysis of the way Darwinism has influenced current evolutionary biology and genetics and thus still today shapes the religion and science debate. A special focus on the doctrine of creation will attempt to challenge the claim of some biologists that natural selection enables us to dispense with such notions as purpose, design, and providence. Three credits.

Second Semester, 1996-97

Mr. van Huyssteen

TH430 CONTEMPORARY PHYSICS IN THEOLOGICAL PERSPECTIVE

Examination of the relationship of theology to such significant topics in the forefront of current theology and science discussion as the second law of thermodynamics, relativity, the quantum world, and models of God for an ecological, evolutionary age. Prerequisite: course TH01 or TH221. Three credits.

First Semester, 1996-97

Mr. van Huyssteen

TH440 THE NOVELIST AS THEOLOGIAN

Examination of selected novels as resources for theological reflection and the interweaving of biblical narrative, personal story, and belles-lettres. Readings in Wiesel, Williams, Lewis, Solzhenitsyn, Green, and Conrad. Prerequisite: course TH221. Three credits.

First Semester, 1995-96

Mr. Willis-Watkins

TH460 THE FACES OF LATIN AMERICAN PROTESTANTISM

A study of different "faces of Latin American Protestantism (liberal, evangelical, including some fundamentalist developments, Pentecostal, and "ethnic"), their relation to Anglo-Saxon and European Protestantism, with particular concern for their piety, theology, and social attitudes. Prerequisite: course TH221. Three credits.

First Semester, 1995-96

Mr. Míguez Bonino

TH465 FEMINIST AND WOMANIST THEOLOGIES

Explorations of doctrines (e.g., God, Christ, Holy Spirit, Trinity, atonement) from feminist and womanist perspectives. These doctrines will provide the arena for discussing feminist and womanist ethics and addressing issues such as sexual harassment, abortion, motherhood, and domestic violence. Some attention also will be given to images of women in literature. Same as course ET465. Fulfills general requirement for a course on Christian responsibility in the public realm. Prerequisite: course TH221. Three credits.

Second Semester 1996-97

Mr. McClain-Taylor

TH480 POPULAR CULTURE AND THEOLOGY

A study of leading myths, movements, music and literature in U.S. popular cultures as viewed from a diversity of Christian theological perspectives. Prerequisite: course TH221. Three credits.

Second Semester, 1996-97

Mr. McClain-Taylor

TH485 THEOLOGY AND ECONOMICS: THE ECUMENICAL DEBATE

The purpose of this seminar is to explore how economics and theology are related in today's ecumenical thought: different approaches, implicit or explicit theological pre-suppositions in economic theory and/or praxis, theological criteria for a discussion of economics. Students will work on specific case studies. Limited enrollment; preference given to Seniors and Th.M. candidates. Prerequisite: course TH221. Three credits.

First Semester, 1995-96

Mr. Míguez Bonino

Ph.D. Seminars

These classes are designed for and normally restricted to candidates for the Ph.D. degree. See page 70 for information regarding exceptions.

TH910 THEORY AND PRAXIS IN THEOLOGY

Centering on the theme of relating theory to practice in theology, this seminar undertakes critical analysis of contemporary theological methods as informed not only by classical norms but also by perspectives from post-modernism, hermeneutical phenomenology, post-liberalism, feminist theory, critical theory, political and liberation thought, and deconstructionism. Three credits.

First Semester, 1995-96

Mr. McClain-Taylor

TH920 DEVELOPMENT OF DOCTRINE FROM NICEA TO CHALCEDON

The relation between the formation of the canon of Scripture and the rule of faith on christology, doctrine of God, and church-state relations. The hermeneutics of the debate behind the conciliar decisions, and their role in the contemporary systematic task. Three credits.

First Semester, 1995-96

Mr. Willis-Watkins

TH955 THEOLOGY AND POSTFOUNDATIONAL EXPLANATIONS

Course will examine the important parallels, as well as profound differences, between the nature and justification of explanation of science, and the nature and epistemic status of theological explanations. It will also attempt to show that in a postfoundationalist epistemology, the problem of meaning—as highlighted by the social and human sciences—cannot be absent in the current theology and science debate. Three credits.

Second Semester, 1996-97

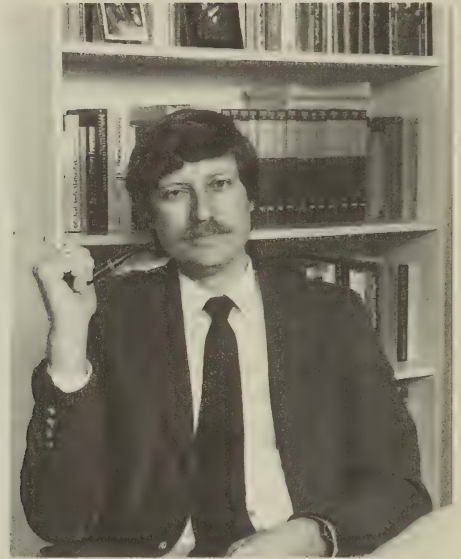
Mr. van Huyssteen

TH965 BARTH'S CHURCH DOGMATICS

Studies in Barth's doctrine of the trinity: its initial formulations in the Gottingen lectures (1924) and its subsequent development in the Church Dogmatics; the relation of Barth's teaching to classical trinitarian doctrine; critical responses to Barth's trinitarianism in recent theology (e.g., J. Moltmann, W. Pannenberg). Three credits.

Second Semester, 1995-96

Mr. Migliore



KRISTIN GRANBERG

Bruce L. McCormack

TH980 RELIGION AND SCIENCE: CONFLICT OR CONSONANCE?

An overview of the complex history of the religion and science problem, with special emphasis on the challenge of postmodern philosophy of science that, along with feminist interpretations of science, focuses on local practices while rejecting global interpretations of both theology and science. An attempt to show that both theologians and philosophers of science can benefit from a thorough knowledge of the cognitive aspects of religion, and that contemporary philosophy of science has become the most important methodological link in the current theology and science debate. Three credits.

Second Semester, 1995-96

Mr. van Huyssteen

CHRISTIAN ETHICS

Multi-Program Classes

ET250 CHRISTIAN SOCIAL ETHICS

An introduction of the basic elements of moral theory as they interact to guide moral judgments and social relationships; the importance of ethics for the practice of ministry, its relation to cultural analysis in our emerging global civilization, and its ground in covenantal theology. Classic problem areas to be considered include power, government, and war; sex, marriage, and divorce; work, wealth, and poverty. Fulfills general requirement for course on Christian responsibility in the public realm. Three credits.

Second Semester, 1995-96

Mr. Stackhouse

ET315 CHRISTIAN THINKING ABOUT MORAL DECISION

A basic introduction to the prominent types of Christian thought about moral problems (e.g., Christian realism, Christian contextualism, Christian virtue, Christian rights and principles, Christian liberation). Readings will focus on twentieth century Christian-ethicists, and throughout the course attention will be given to such important social problems as racism and apartheid, abortion, poverty, and war. Fulfills general requirement for course on Christian responsibility in the public realm. Prerequisite: course TH221. Three credits.

Second Semester, 1995-96

Mr. Paris

ET323 ETHICS AND PUBLIC POLICY

A critical analysis of the task of the religious social ethicist in constructing arguments relative to public policy. Focus on contemporary ethicists and the nature of their commitments to such issues as social science, democratic socialism, democratic liberalism, voluntary associations, private and public interests, social justice, free enterprise, and social change. Evaluation of the moral problems attending those value commitments and their implications for good public policy. Fulfills general requirement for course on Christian Responsibility in the Public Realm. Three credits.

Second Semester, 1995-96

Mr. Paris

ET324 ETHICS AND POLITICS IN THE BLACK COMMUNITY

A critical analysis of ethics and politics in the black community from 1890 to the present, focusing on styles of leadership and their corresponding theories, forms of ethical thought, and the relation of religion and politics. Study of such prominent leaders as Booker T. Washington, W.E.B. DuBois, Marcus Garvey, Mary McLeod Bethune, A. Philip Randolph, Malcolm X, Martin Luther King, Jr., Jesse Jackson, and several contemporary congressional leaders. Fulfills general requirement for course on Christian responsibility in the public realm. Three credits.

Second Semester, 1996-97

Mr. Paris

ET335 FAMILY LIFE, FAITH, AND SOCIETY

An investigation of the basic assumptions made by the Ecumenical, Evangelical, and Catholic churches about the place of family life and sexuality in modern society, with particular attention to the interaction of religious ethics and socio-economic forces in reshaping contemporary forms and expectations about marriage. Natural law, sacramental, covenantal, voluntarist, and romantic theories will be assessed. Fulfills general requirement for course on Christian responsibility in the public realm. Prerequisite: course TH221. Three credits.

Second Semester, 1996-97

Mr. Stackhouse

ET346 ISSUES IN MEDICAL ETHICS

Issues in medical ethics will be examined under three major headings: (1) Relationship between theology and medicine (examining theological and medical understandings of illness and health). (2) Christian view of children and the family (in vitro fertilization, surrogate motherhood, abortion). (3) Christian understanding of the end of life (care for the elderly, euthanasia). Also studied will be such topics as distribution of health care,

medical insurance, and care for the mentally disabled. Fulfills general requirement for course on Christian responsibility in the public realm. Prerequisite: course TH221. Three credits.

Second Semester, 1995-96

Ms. Duff and Dr. McCabe

ET348 ISSUES IN HUMAN SEXUALITY

The course will examine biblical, historical, and contemporary Christian views of human sexuality in relation to such topics as masculine and feminine spirituality, procreation, marriage, homosexuality, single life, incest, rape, pornography and sex education. Fulfills general requirement for course on Christian Responsibility in the Public Realm. Prerequisite: course TH221. Three credits.

Second Semester, 1996-97

Ms. Duff

ET350 THE COMMANDMENTS AND THE COMMON LIFE

Following the works of Martin Luther and Paul Lehmann, an exploration of the theological and moral significance of the Ten Commandments. Examination of the role of law for moral decision making followed by study of a different moral issue for each commandment, e.g. language about God, sabbath-keeping and ecology, truth-telling and justice, responsible families and care of children. Attention will also be given to feminist perspectives on these issues. Fulfills general requirement for course on Christian responsibility in the public realm. Enrollment limited to 22 students. Prerequisite: course TH221. Three credits.

First Semester, 1995-96

Ms. Duff

ET360 CHRISTIAN ETHICS AND ECONOMIC LIFE

The unsettled state of ecumenical thinking about the relationship of spirituality, morality, and materiality in the light of the collapse of Marxist economies, the crisis in developing countries, and the widespread suspicion of capitalism. Selected materials from biblical, traditional, non-western, and contemporary post-socialist resources in a quest for new direction. Fulfills general requirement for course on Christian responsibility in the public realm. Three credits.

Second Semester, 1995-96

Mr. Stackhouse

ET375 HUMAN RIGHTS: ETHICAL UNIVERSALS AND SOCIAL PARTICULARS

A cross-cultural, philosophical, and theological analysis of the nature, character, and arguments for human rights as ethical absolutes in relation to specific social, historical, and legal institutions. Special reference to contemporary doubts about the status of ethical universals by post-modern, contextualist, and neo-Aristotelian thought and the role of the church as human rights advocate. Fulfills general requirement for course on Christian responsibility in the public realm. Prerequisite: course TH221. Three credits.

First Semester, 1996-97

Mr. Stackhouse

ET408 AFRICAN AND AFRICAN AMERICAN THEOLOGIES

A basic introduction to African and African American theologies and their implications for ethics in ministry, both within their own respective contexts and in the Christian community at large. Three credits.

Second Semester, 1995-96

Mr. Paris

ET460 THEOLOGY AND ETHICS OF DIETRICH BONHOEFFER

Exploration of the theological and ethical method of Dietrich Bonhoeffer. In addition to reading Bonhoeffer's major works (e.g., *Cost of Discipleship*, *Ethics*, *Letters and Papers from Prison*), the class will read a biography of Bonhoeffer in an effort to put his work in historical perspective and to explore its significance for today. Fulfills general requirement for course on Christian Responsibility in the Public Realm. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.

Second Semester, 1996-97

Ms. Duff

ET475 THE THEOLOGY AND ETHICS OF REINHOLD AND H. RICHARD NIEBUHR

A critical analysis of the two most influential Christian social ethicists of the twentieth century, with particular emphasis on their theological background, their understandings of the relation of faith and culture, their appropriation of social science, their contributions to social policy, and their methodological importance for ethical thought and practice in our day. Qualifies as third theology course for M.Div. candidates. Fulfills general requirement for course on Christian Responsibility in the Public Realm. Prerequisite: course TH221. Three credits.

First Semester, 1995-1996

Mr. Paris

ET478 THE THEOLOGY AND ETHICS OF MARTIN LUTHER KING, JR.

A critical analysis of the prophetic thought and public action of Martin Luther King, Jr., in order to discern their implications for Christian ministry in our day. Special attention will be given to his understanding of the Divine/Human, Church/State, Word/World, Love/Justice, Freedom/Hope relationships. Students will be encouraged to make relevant comparisons with their respective denominational teachings. Fulfills general requirement for course on Christian responsibility in the public realm. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.

First Semester, 1996-97

Mr. Paris

ET490 MODERN SOCIAL CHRISTIANITY IN AMERICA

A survey of the major motifs in Christian social ethics from the Puritan and Evangelical reformers through the Social Gospel of W. Rauschenbusch, the Christian Realism of R. Niebuhr, the struggles for racial justice from M.L. King to the present, the rise and decline of various liberation theologies, the Catholic social encyclicals, the Anabaptist and Neo-Conservative resurgence to contemporary direction in public theology. Fulfills general requirement for course on Christian responsibility in the public realm. Qualifies as third course in theology for M.Div. candidates. Prerequisite: course TH221. Three credits.

First Semester, 1996-97

Mr. Stackhouse

Ph.D. Seminars

ET911 ARISTOTLE'S ETHICS AND POLITICS

A detailed investigation of Aristotle's method of ethical and political inquiry in order to discern its limits and possibilities for both the theoretical and practical concerns of contemporary ethical studies. Three credits.

First Semester, 1996-97

Mr. Paris

ET920 TYPES OF CHRISTIAN ETHICS

Exploration of the methodological issues raised by representative thinkers of five types of Christian Ethics: Deontological (Kant, Browning, Smedes, Aquinas, Curran), Utilitarian (Mill, Fletcher, Callahan), Contextual (Calvin, Lehmann, Hauerwas), Black Liberation (Cone), and Feminist (Harrison). Analysis of the arguments offered by these ethicists on topics such as abortion, homosexuality, in vitro fertilization, revolution, etc. Three credits.

First Semester, 1995-96

Ms. Duff

ET946 THEOLOGY AND SOCIAL THEORY

An analysis of two major twentieth-century theorists of the role of religion in social history—Ernst Troeltsch, Max Weber, together with their disciples and critics—with two questions in mind: what the social scientific study of religion offers to theology and ethics, and what theology and ethics bring to the analysis of society and to the formation or transformation of civilizations. Three credits.

Second Semester, 1996-97

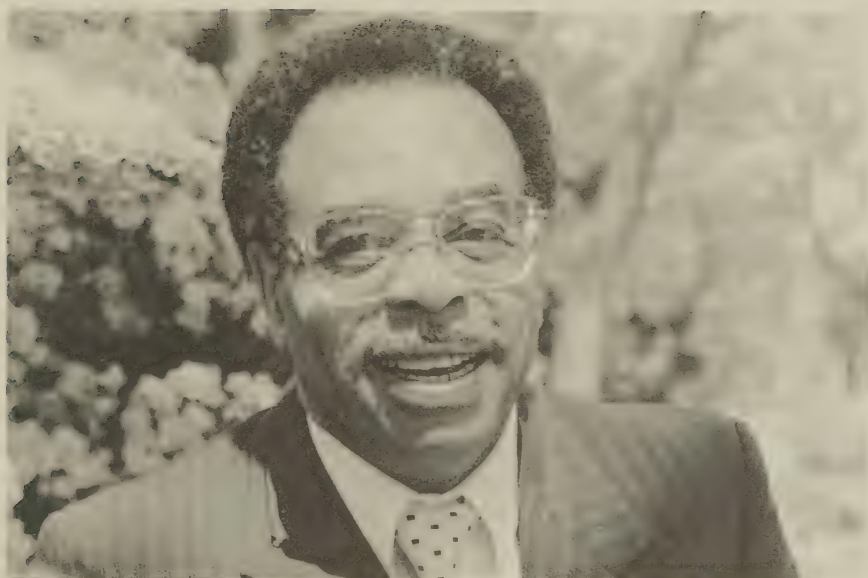
Mr. Stackhouse

DEPARTMENTAL FACULTY

DIODENES ALLEN. Stuart Professor of Philosophy. M.A. Oxford University; B.D., M.A., Ph.D. Yale University. He is concerned with philosophy as it relates to the theological enterprise, spiritual theology, and has an interest in theology and literature. He is a specialist in seventeenth-century philosophy and science, and the theology of Simone Weil. (Presbyterian)

NANCY JANINE DUFF. Associate Professor of Christian Ethics. M.Div. Union Theological Seminary in Virginia; Ph.D. Union Theological Seminary in New York. Her research and teaching focus on the theological foundations of Christian ethics in the Reformed tradition, exploring how theological claims describe the Church's responsibility in the world. (Presbyterian)

SANG HYUN LEE. Kyung-Chik Han Professor of Systematic Theology. S.T.B. Harvard Divinity School; Ph.D. Harvard University. He teaches courses in the area of systematic theology, with special research interests in Jonathan Edwards as a resource for contemporary theological reconstruction, God's providence and human suffering, and the development of a theology in the Asian American context. (Presbyterian)



CHUCK ROBISON

Peter J. Paris

MARK MCCLAIN-TAYLOR. Associate Professor of Theology and Culture. M.Div. Union Theological Seminary in Virginia; Ph.D. University of Chicago Divinity School. His teaching and research interests are in the area of cultural anthropology, political theory, and liberation theology. His publications are focused on the work of Paul Tillich, and upon issues in contemporary hermeneutics, liberation theology, and contemporary Central America. (Presbyterian)

BRUCE LINDLEY MCCORMACK. Weyerhaeuser Associate Professor of Systematic Theology. M.Div. Nazarene Theological Seminary; Ph.D. Princeton Theological Seminary. His major interest is in the history of Reformed doctrinal theology, with an emphasis on the nineteenth and twentieth centuries. (Presbyterian)

DANIEL LEO MIGLIORE. Arthur M. Adams Professor of Systematic Theology. B.D. Princeton Theological Seminary; M.A., Ph.D. Princeton University; L.H.D.(Hon.) Westminster College. In addition to teaching introductory and advanced courses in Christian doctrine, his special area of research and teaching is the theology of Karl Barth. (Presbyterian)

JOSE MIGUEZ BONINO. John A. Mackay Professor of World Christianity (AUTUMN SEMESTER). Lic. Theol. Facultad Evangélica de Teología, Argentina; M.A. Emory University; Ph.D. Union Theological Seminary in New York. Emeritus Professor of Systematic Theology and Ethics, ISEDET, Argentina. Work focuses on liberation theology and political ethics. (Methodist)

PETER JUNIOR PARIS. Elmer G. Homrighausen Professor of Christian Social Ethics, and Liaison with the Princeton University Afro-American Studies Program. B.A., B.D. Acadia University Nova Scotia; M.A., Ph.D. University of Chicago. His special interest is in the ethics, politics and religion of black Americans. (Baptist)

MAX LYNN STACKHOUSE. Stephen Colwell Professor of Christian Ethics. B.D. Harvard Divinity School; Ph.D. Harvard University. His focus is on theological ethics as an indispensable resource in the comparative analysis, critical assessment, and moral guidance of religious and social life. (United Church of Christ)

J. WENTZEL VAN HUYSTEEN. James Iley McCord Professor of Theology and Science. B.A., Hons.B.A., B.Th., M.A. University of Stellenbosch; D.Th. Free University of Amsterdam, The Netherlands. His special interest is in the relationship between theology and science. (Dutch Reformed)

E. DAVID WILLIS-WATKINS. Charles Hodge Professor of Systematic Theology. B.D. Princeton Theological Seminary; Th.D. Harvard University Divinity School. His specialties are Calvin studies, Reformed theology and spirituality, and ecclesiology. (Presbyterian)

Practical Theology



PROFESSORS: ††C.L. Bartow, D.E. Capps, J.E. Loder, ††T.G. Long,

ASSOCIATE PROFESSORS: A.R. Evans, G.W. Hanson, G.R. Jacks, J.F. Kay,

††R.R. Osmer, J.W. Stewart (Chair)

ASSISTANT PROFESSORS: C.L. Hess, D. Hunsinger, L.T. Tisdale, J.L. Weathers

LECTURERS: J.R. Nichols, D.A. Weadon

VISITING LECTURERS: K. Dean, R.L. Flaughner, G.A. Forehand, E. Hess, I.S. Lee,
A. McKenzie

CHRISTIAN EDUCATION

Basic M.Div. and M.A. Classes

ED101 INTRODUCTION TO CHRISTIAN EDUCATION

Christian education as an aspect of the whole ministry of the congregation and its leaders. Major attention given to Christian education theory where biblical, theological, philosophical, and social scientific insights are integrated to guide educational judgments and practice. Each student works out a personal theory. Designed as a basic elective in Christian education for M.Div. candidates; required of M.A. candidates. Three credits.

First Semester, 1995-96

Ms. Hess

First Semester, 1996-97

ED105 THE EDUCATIONAL MINISTRY

Foundations, theories, and practice of Christian education as an aspect of ministry within and beyond the parish setting. Emphasis on the correlation of biblical, theological, and philosophical foundations with the human sciences in formulation of theory and guidance of practice. Major theoretical positions in the field are reviewed and examined, alternatives developed, and contemporary issues (e.g., confirmation, role of worship, religion in the public schools) explored. Designed as a basic elective in Christian education for M.Div. candidates. Three credits.

Second Semester, 1995-96

Mr. Loder

Second Semester, 1996-97

††On leave both semesters 1995-96.



James E. Loder

Foundations of Education

ED212 PHILOSOPHY OF EDUCATION

A critical examination of major philosophical traditions and their educational implications. Idealism, realism, Neo-Thomism, experimentalism, existentialism, and linguistic analysis are studied and their contemporary significance for educational practice ascertained. Emphasis is placed upon enabling the student to utilize philosophical perspectives in the analysis, evaluation, and construction of Christian education theory. Same as course PH312. Three credits.

Second Semester, 1995-96

Mr. Loder

ED215 EDUCATIONAL PSYCHOLOGY

The psychological dimensions of Christian education. Several theoretical models in the behavioral sciences are employed to investigate those aspects of personality which are most significant for the educator. Studies of motivation and learning in human development lead into (a) analyses of heredity, environment, sensation, attention and interest, perception, memory, cognition, thought, imagination, intelligence, creativity, life style, and individual differences, and into (b) theological interpretations of psychological influences upon the education of the individual. Three credits.

First Semester 1995-96

Mr. Loder

ED216 DEVELOPMENTAL PSYCHOLOGY

The psychological interpretation of human development in our culture; the needs and varieties of experience of the child, youth, and adult, with an emphasis upon the moral

and religious development through the life span; implications of this study for the minister or Christian educator in understanding the persons with whom he or she works. Three credits.

First Semester, 1996-97

Mr. Loder

ED223 EDUCATIONAL MINISTRY IN THE ASIAN AMERICAN CONTEXT

Identification and analysis of the social and cultural factors influencing the experience of Asian American churches. Stages in identity formation process for multi-sociocultural individuals. Community exploration on critical issues relevant for the educational ministry. Three credits.

First Semester 1995-96

Ms. I.S. Lee

Functions and Levels of Christian Education

ED341 TEACHING THE BIBLE TO ADULTS

A consideration of the role of Bible study in Christian growth and transformation. Examination of the nature of Bible study, the hermeneutical circle, teaching-learning process, recent experiments in method, and Bible study curriculum. Students will have an opportunity to test current Bible study curricula and engage in practice teaching. Three credits.

First Semester, 1995-96

Mr. E. Hess

ED342 TEACHING THE GOSPEL TO ADOLESCENTS

Examination of curriculum theory and teaching methods for youth in congregations. Explores theories of experiential education and curriculum design, and provides opportunities for constructing teaching activities for use with adolescents in retreats, church schools, youth groups, mentoring, and outdoor ministry programs. Special attention is given to evaluating theological and developmental content of theory and methods. Three credits.

First Semester, 1996-97

Staff

ED343 COMMUNICATING THE GOSPEL WITH CHILDREN AND YOUTH

A study of the communication process as it relates to children and adolescents, with special attention given to small group leadership with young people at various stages of development. Public communication contexts in congregational ministry will also be examined in terms of their unique problems and potential for addressing young people. The course will involve both theory and practice in presenting gospel messages to children and youth. Limited enrollment. Three credits.

Second Semester, 1995-96

Ms. Dean

ED352 THEOLOGICAL FOUNDATIONS FOR MINISTRY WITH YOUTH

A study of the adolescent years, the youth culture, and the church's ministry with youth. Exploration of philosophy, objectives, curriculum, and leadership. Special attention to evaluation of current means of nurture within the church and witness in the world, and to a survey of new trends developing interdenominationally. Three credits.

First Semester, 1995-96

Ms. Dean

ED353 ADVANCED STUDIES IN YOUTH, SOCIETY AND CULTURE

An advanced seminar emphasizing integrative work which interprets the relationship between youth, society, and culture through the framework of a theological tradition. Readings emphasize the interdisciplinary nature of youth ministry, drawing from historical, sociological, systematic, and Biblical texts as well as the practical theological disciplines. Models of youth ministry leadership and training in various traditions will be examined, as well as case studies and students' own constructive work. Prerequisite: course ED352 or permission of the instructor.

Second Semester, 1996-97

Staff

ED354 CHRISTIAN EDUCATION AND THE FAMILY

The family in today's context; consideration of specific issues impinging on family life (e.g., matters pertaining to childhood, changing roles and family patterns, the process of aging and extension of life-expectancy, family trauma and crises, so-called "family-centered" values). Reflection on the relationship between the church and family life, specifically with regard to the educational ministry of the church. Three credits.

Second Semester, 1995-96

Ms. Hess

ED375 TEACHING THE BIBLE AS LIBERATING WORD

The Bible as shaper of Christian identity. Focus on its role in reinforcing and contradicting our understanding of what it is to be female and male in God's image. Structuring teaching-learning experiences in which the liberating word addresses issues of sexism. Same as course OT375. Prerequisite: course OT101. Three credits.

Second Semester, 1996-97

Ms. Hess and Ms. Sakenfeld

ED381 MAN AND WOMAN IN THEOLOGICAL PERSPECTIVE

A study of the relationship between men and women within a Christian vision of human life. Topics will include psychological and cultural theories of gender difference, the nurture of boys and girls in community, human sexuality as a gift of God, theological perspectives on marriage and single life, the ordination and partnership of women and men in all aspects of Christian ministry. Special attention to educational issues and strategies in communities of faith. Limited enrollment. Prerequisite: course TH221. Three credits.

First Semester, 1996-97

Ms. Hess and Mr. Migliore

*Program in Social and Educational Research,
Measurement, and Evaluation*

This program, which draws upon the facilities of Princeton Theological Seminary and the Educational Testing Service of Princeton, New Jersey, is designed to prepare Christian educators and others to use established methods of research and measurement in the solution of problems in Christian education and social research in religion. It is flexible enough to meet the needs of those who desire a general acquaintance with the methods of research and evaluation sufficient to read and understand relevant research literature and of those who wish to conduct research and evaluation studies and to build the instruments to be used in such studies. In addition to the other catalogued courses in

Christian education, theology and personality, and Christianity and society, the following offerings are available for qualified applicants.

ED471 INTERPRETING SOCIAL AND EDUCATIONAL RESEARCH

An introduction to the place of statistical and logical concepts in the solution of problems in Christian education and social research in religion. The emphasis is on understanding and evaluating the research of others rather than on skills in original research. Basic concepts include sampling, statistical significance, survey methods, and problem analysis. Three credits.

First Semester, 1995-96

Mr. Forehand

First Semester, 1996-97

ED472 DESIGNING SOCIAL AND EDUCATIONAL RESEARCH

Methods of collecting, organizing, and interpreting evidence relevant to the solution of educational problems and problems in social research in religion. Principles of measurement and techniques of evaluation, including methods of test development and methods of developing other evaluative instruments, analyzing educational and religious objectives, preparing a test or research plan, writing and editing test items, and analysis of research data. The emphasis is on the development of skill in applying techniques to problems in Christian education and social research in religion. Offered if enrollment warrants. Prerequisite: course ED471 or its equivalent. Three credits.

Second Semester, 1995-96

Mr. Flaughter

Second Semester, 1996-97

ED474 INTERNSHIP IN SOCIAL AND EDUCATIONAL RESEARCH, MEASUREMENT,
AND EVALUATION

Available to one or two selected students each year. The applicant must have completed the courses indicated above and must present evidence of being prepared to profit from experience at the Educational Testing Service. A specific project, a plan of study, or arrangements to participate in some ongoing project at the Educational Testing Service ordinarily constitutes such evidence. It is expected that each applicant will have an opportunity to discuss the plan with one or more members of the Educational Testing Service staff prior to its formal presentation. At the time of acceptance, the intern is assigned to an Educational Testing Service staff member who serves as adviser during the period of internship. The adviser is available for consultation, but the intern is expected to take the initiative in planning and pursuing the studies, calling on the adviser for assistance in drawing upon the resources available at the institution in relation to specific problems as they arise. Ordinarily, an internship involves full-time work and study at the Educational Testing Service for a period of six weeks during the summer or an equivalent amount of time over a semester. Persons interested in academic credit for the internship should consult with Mr. Osmer and must declare such intention to the Registrar in advance. Three credits.

By special arrangement

E.T.S. Staff

Advanced Classes

ED583 TRAINING IN CHRISTIANITY: THE RELEVANCE OF KIERKEGAARD

An advanced seminar in philosophy of education. Critical study of the biography and major dialectical works of Kierkegaard. Implications drawn for a theology of education. Permission of instructor required. Three credits.

Second Semester, 1995-96

Mr. Loder

CONGREGATIONAL MINISTRY

Multi-Program Classes

CM281 PREACHING AND WORSHIP THROUGH THE CHRISTIAN YEAR

Designed to provide an opportunity for students to deepen their understanding of the themes and emphases of the liturgical seasons of the Christian year and to increase their skills in planning, designing, and leading worship appropriate to the seasons. Students will engage in reading, seminar presentations, the preaching of sermons, the design and leadership of worship, and the planning of preaching and worship for one segment of the church year. Limited to twenty students; priority given to seniors. Prerequisite: Course PR201. Same as course PR281. Three credits.

First Semester, 1996-97

Ms. Tisdale

CM320 WORSHIP IN THE REFORMED TRADITION

A study of the history, theology, and practice of Christian worship, with particular attention to the Reformed tradition. The course will include studies of the Christian year, elements and orders of worship, the sacraments, funerals, weddings, and other occasional services. Three credits.

Second Semester, 1995-96

Mr. Kay

CM401 INTRODUCTION TO ADMINISTRATIVE MINISTRY

This course is an examination of ministry as leadership within a voluntary association of the church. Components include an overview of biblical and theological perspectives on the church and on ministry; a consideration of models for understanding the dynamics of organizations and of leadership; ministerial leadership in areas of congregational concern such as planning for change, dealing with differences, decision making and working with others. Three credits.

First Semester, 1995-96

Mr. Hanson

First Semester, 1996-97

CM446 PLANNING FOR CHANGE

This course is an examination of ways in which congregations are helped to be good stewards of their futures. Emphasis will be placed on theological and behavioral perceptions of change and continuity, and of constraint and freedom in organizational life.

Second Semester, 1995-96

Mr. Hanson



KRYSTIN GRANBERG

*Geddes W. Hanson***CM447 CONFLICTS IN CONGREGATIONAL LIFE**

This course is an examination of the place of differences in a congregation and of the ways and areas in which they might deteriorate into conflict. Ways will be discussed of responding to differences so that they might be valuable resources to the congregation, of inhibiting the development of conflict, and of protecting to the congregation should it occur.

First Semester, 1995-96

Mr. Hanson

CM448 CONGREGATIONAL DECISION-MAKING

This course will explore the confrontation of choice and chance in congregational life. Processes of decision making by individuals, groups, and organizations will be explored with an eye to increasing the student's ability to minister appropriately to congregational committees, councils and boards.

Second Semester, 1996-97

Mr. Hanson

CM455 THE CONGREGATION AS AN ORGANIZATION

This course will explore the theological and behavioral options available for understanding the structure and dynamics of congregations. The breadth and depth of congregational life will be explored through a range of images, frames of references, and metaphors. Students will be encouraged to relate patterns of ministerial behavior to complimentary perceptions of the nature of congregations. Three credits.

First Semester, 1996-97

Mr. Hanson

CM460 SEMINAR IN ADMINISTRATIVE MINISTRY

An opportunity for students familiar with the field to study more deeply in an area of their choosing, and for those who are not familiar with the field to become so. In addition to weekly discussions of a common bibliography, students will periodically

meet individually with the professor to discuss bibliographies specific to their interests and present a short paper for class discussion and expansion as a final requirement.

Second Semester, 1995-96

Mr. Hanson

Second Semester, 1996-97

CM470 SEMINAR IN MINISTRY IN THE BLACK COMMUNITY

A year long every other week seminar providing an opportunity for students to examine and organize materials from the Seminary curriculum in general and from selected outside sources toward the end of ministry to and in the black community. Issues raised by this ministry will be addressed by appropriate bibliography, student papers, and competent outside resource people. Enrollment limited to 12 students; preference given to Seniors. Three credits at the end of the second semester.

Full Year, 1995-96

Messrs. Hanson and Livingston

CM601 SPIRITUAL DISCIPLINES FOR CHURCH LEADERS

This course will explore some of the disciplines of the "spiritual life" in the Christian tradition. Among the topics and exercises to be included are regular prayer, the reading of Scripture (especially Psalms and parables), the practice of "spiritual direction," corporate experiences of renewal and the quest for maturity in Christian discipleship. Classical texts from the Western Christian tradition—written by women and men, clergy and laity—will be required reading. In addition, some non-textual resources (music, art forms and architecture) will be considered. This course requires students to discuss publicly their own faith. Students will be graded on a Pass/Fail basis only. Three credits.

First Semester, 1995-96

Mr. Stewart and Ms. Weathers

CM610 MOBILIZING CONGREGATIONS FOR MINISTRY AND WITNESS

An exploration of the theology and practice of Christian witness and faith formation through congregational life. Particular attention given to examining current American models of congregation-based evangelism, the role of leadership, and the equipping of laity. Case studies of "alive" congregations will be examined and guest pastors and church leaders will discuss their expertise in congregational witness. Three credits.

Second Semester, 1995-96

Mr. Stewart

First Semester, 1996-97

CM720 SHAPING THE CONGREGATION'S WITNESS: ENCOUNTER WITH CULTURE

An exploration of the dialectic between the congregation's understanding of the Gospel and the cultural *mentalities* in which American congregations participate. The course is both descriptive and prescriptive. In particular, it will demonstrate a *method* by which pastors can help shape the congregation's response to competitive and conflicting cultural environments. Three credits.

First Semester, 1995-96

Mr. Stewart

CM740 EQUIPPING LAITY FOR MINISTRY AND WITNESS

This course seeks to explore a new paradigm for pastoral leadership in local mainline congregations. Topics include: a reappraisal of biblical models of leadership; an historical analysis of the concept of priesthood; theological examination of the grace-gifts of

the Holy Spirit and their implication for ministry; and case studies of congregations which intentionally empower and deploy members for witness and ministry. Three credits.

Second Semester, 1996-97

Mr. Stewart

CM750 EVANGELISM IN THE AMERICAN REFORMED TRADITION

This seminar focuses on seminal texts about faith formation which have impacted the American ecclesial tradition. Included for sustained reflection and analysis will be works by Jonathan Edwards, Horace Bushnell, Charles Hodge, William James, H.R. Niebuhr, C.S. Lewis, K. Barth, and N. Wolterstorff. Limited to fifteen students. Three credits.

Second Semester, 1996-97

Mr. Stewart

CM805 INTRODUCTION TO CHURCH MUSIC

The effect of ecumenism on music and worship; creative use of the Psalms, musical settings for communion, new hymns, and the use of hymnals and supplements. An exploration of contemporary journals and historical resources. The minister's role in fostering congregational involvement in church music. One credit.

First Semester, 1995-96

Mr. Weadon

CM812 CHAPEL CHOIR

A study of choral and liturgical music of the church, vocal production, and general musicianship. Regular singing in worship of the seminary community and special musical programs. Open upon vocal placement with instructor. One credit each semester.

Both Semesters, 1995-96

Mr. Weadon

CM815 A SURVEY OF CHRISTIAN HYMNODY

Examination of representative texts and tunes from the history of hymnody, as found in current denominational hymnals, with an emphasis on more recent hymnody. Discussion of theological and musical components as well as the poetic construction of hymn texts. Exploration of the role of the pastor in fostering congregational singing as well as teaching new hymns. Learning to sing both well-known and unfamiliar hymn tunes will be a major segment of this course. Previous musical experience is not necessary. One credit.

First Semester, 1996-97

Mr. Weadon

CM821 HYMNOLOGY

A historic examination of hymnody; the texts, tunes, and the people who wrote them. Student presentations of seminar topics related to the hymnwriters, their texts, and the theological positions they represent. Lectures will feature the relationship of music history to hymnody. Performing competency in music is not required. Limited to fifteen students; preference given to those closest to graduation. Three credits.

Second Semester, 1995-96

Mr. Weadon

CM840 HISTORY OF PROTESTANT CHURCH MUSIC IN AMERICA

Examination of many of the mainline denominations' history of musical doxology. Trends in both congregational and art music; the nineteenth century quartet choir movement and the twentieth century full choir movement. Emphasis on the musical

history of Presbyterians, Episcopalians, and Methodists. Listening to recordings of anthems and solos. The Seminary's Benson collection of hymnals will be used in the students' research. Previous musical research not required. Three credits.

Second Semester, 1996-97

Mr. Weadon

PASTORAL CARE

Multi-Program Classes

PC204 PASTORAL CARE AND COUNSELING

An introduction to the ministry of pastoral care and counseling, with emphasis on the helping relationship, the theological understanding of pastoral care, the pastoral use of psychotherapeutic theories and strategies for change, and the various forms of pastoral care and counseling (supportive, crisis, bereavement, premarital, couple, marriage, and family). Each student prepares reports on his or her own pastoral visitations, counseling, or contacts made in field experience. These reports are discussed analytically in small groups for the purpose of improved professional self-understanding and methods of helping. Enrollment limited to 24 students who are participating in some form of pastoral work such as field education churches, hospitals, and prisons. Three credits.

Second Semester, 1995-96

Ms. van Deusen Hunsinger

PC205 THE CHURCH AS A HEALTH INSTITUTION: THEOLOGICAL FOUNDATIONS AND PRACTICAL PROGRAMS

Analysis of the concepts of health, sickness, healing, and healers within a biblical and theological framework; examination of biblical passages as well as the church's historical involvement in health and healing ministry. Special attention to collaborative models of health care between medicine, nursing, and religion; hospital and church; lay and professional; the role of the pastor as a member of the health care team. The role of the church in dealing with the ethical issues confronting the health care system and in developing an effective ministry of health and healing. Several models of church-based programs will be presented. Enrollment limited to twenty students. Three credits.

Second Semester, 1995-96

Ms. Evans

PC235 PASTORAL CARE OF THE DYING AND THE BEREAVED

Attention to the variety of issues which affect the dying person and his or her intimate relationships and community. These issues include anticipatory grief, finding meaning in the dying process, pastoral care through rituals such as the funeral, and bereavement counseling in a variety of situations. Enrollment limited to 35. Preference given to those closest to graduation. Three credits.

First Semester, 1995-96

Mr. Aden

PC245 PASTORAL COUNSELING WITH COUPLES AND FAMILIES

An examination of the theoretical, theological, and practical aspects of pastoral counseling with families, defined broadly, using primarily a family systems perspective. Issues addressing premarital counseling, developmental and accidental crises in family life,

problems in dysfunctional families and family enrichment possibilities, as well as other dimensions of pastoral counseling in families. Enrollment limited to 35. Preference given to those closest to graduation. Three credits.

Second Semester, 1995-96

Mr. Aden

PC250 MARRIAGE, FAMILY AND THE CHRISTIAN COMMUNITY

An examination of marriage and family within the Christian community. Biblical and theological reflection will be combined with psychoanalytic, family systems, and interpersonal communications theory to provide a varied set of perspectives by which to think about pastoral care and counseling to married couples and to traditional and non-traditional families in the contemporary world. Three credits.

Second Semester, 1996-97

Ms. van Deusen Hunsinger

PC280 PASTORAL COUNSELING: A SPECIALIZED MINISTRY OF THE CHURCH

Designed for those students who intend to pursue pastoral counseling as a specialized ministry. Attention will be given to the theological foundations of pastoral counseling as a ministry of the church, to a variety of psychological approaches to counseling, and to the development of clinical skills. Limited to 20 students. Priority will be given to Th.M. students and M.Div. seniors. Prerequisite: course PC204 or its equivalent. Three credits.

First Semester, 1995-96

Ms. van Deusen Hunsinger

PC305 POETRY AND THE CARE OF SOULS

Exploration of the potential contribution of contemporary poetry to pastoral care by sensitizing pastors to such issues as the embodiment of language; the experiences of alienation, otherness, and loss; the recovery of repressed childhood experiences; the therapeutic value of self-confession; and poetic images of God. Readings in Sexton, Stafford, Olds, Rich, Kinnell, Glück, Rilke, and others. Three credits.

Second Semester, 1995-96

Mr. Capps

PC310 SHAME: ITS SIGNIFICANCE FOR PASTORAL CARE

Shame as an experience that challenges guilt-based models of pastoral care and practical theology. Emphasis on psychological literature on the role of shame in the deformation of the self, on sociological literature dealing with the prevalence of shaming in social institutions including the church, and on recent theological writings that view shame as illuminative of the human condition to which the Christian gospel is response. Attention to initiatives that pastors may take to assist parishioners in coping with and overcoming the debilitating effects of shame. Three credits.

First Semester, 1996-97

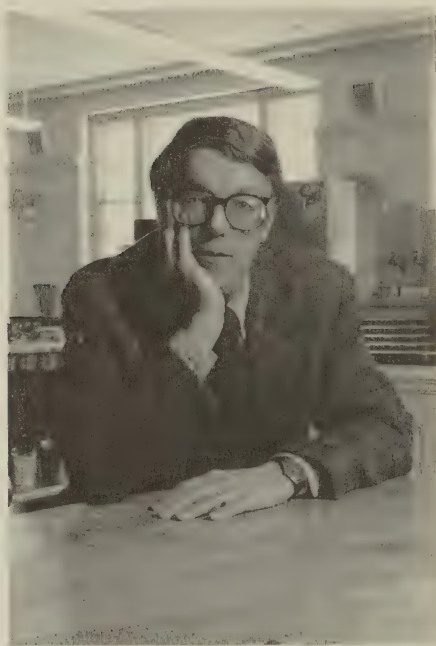
Mr. Capps

PC320 PRAYER AND PASTORAL CARE

Prayer as a practice of Christian discipleship and spiritual care: how pastors work with people so that their pastoral care both emerges from prayer and leads to prayer. Attention will be given to the development of individual prayer as a spiritual discipline as well as practices of communal prayer. Various forms of prayer, including petition, intercession, lament, confession and praise, will be studied. Attention will also be given to the psychology of prayer. Students will pray together in small groups as part of the course requirements. Limited to 15 students; preference given to those closest to graduation.

Second Semester, 1995-96

Ms. van Deusen Hunsinger



CHUCK ROBISON

*Donald E. Capps***PC451 PSYCHOLOGY OF RELIGION**

Exploration of both classical and contemporary developments in psychology of religion, with emphasis on major texts, including James' *The Varieties of Religious Experience*, Freud's *The Future of an Illusion*, Otto's *The Idea of the Holy*, Jung's *Answer to Job*, Erikson's *Young Man Luther*, Rizzuto's *The Birth of the Living God*, Winnicott's *Playing and Reality*, Meissner's *Psychoanalysis and Religious Experience*, and Frosh's *Identity Crisis*. Not open to juniors. Three credits.

First Semester, 1996-97

Mr. Capps

PC463 SOCIAL CONSTRUCTION OF EVIL

Addresses the underlying psychological dynamics in human communities and institutions, with specific attention to the role of gender in conflicts among men. Issues of violence, sacrifice, fratricide, the scapegoat, banishment and succession. Readings in Girard, Freud, Bloch, Shengold, Greven, Josephus, biblical narratives, and selected anthropological studies. Not open to juniors. Same as course CS363. Three credits.

First Semester, 1995-96

Messrs. Capps and Fenn

PC465 RELIGIOUS AUTOBIOGRAPHY

Explores psychological and literary perspectives in religious autobiography, with special attention to psychological and literary interpretations of Augustine's *Confessions*. Issues include the value and limits of autobiography as a method of self-discovery; techniques

and strategies used by autobiographers in constructing a self; the role of empathy in reconstruction of earlier life experiences, especially those of childhood; and the reader's response to the autobiographical reflections of another. Readings include Day's *The Long Loneliness*, Wiesel's *Night*, Styron's *Darkness Visible*, Thompson's *American Daughter*, Monette's *Becoming a Man*, and May's *My Quest for Beauty*. Three credits.

First Semester, 1995-96

Mr. Capps

PC470 PSYCHOBIOGRAPHY AND THE RELIGIOUS SELF

The psychological study of significant religious personalities, with special attention to Christian theologians. Students will be expected to develop a psychobiographical study of a figure of their own choosing. Emphasis on methodological issues in the study of lives as discussed by psychohistorians and their critics, especially relating to the narrative construction of a self, the role of myth in the creation of a public persona, and the role of life experiences in the unleashing of the theological imagination. Enrollment limited to M.Div. seniors with at least one previous course in pastoral care. Three credits.

Second Semester, 1996-97

Mr. Capps

Clinical Pastoral Education

Clinical Pastoral Education (CPE) is professional education for ministry in a clinical setting (ordinarily a general hospital, mental hospital, or prison, but sometimes in a local church). It brings theological students and ministers into supervised encounter with persons in crisis. Out of the intense involvement with persons in need and the feedback from peers and supervisors, the student develops a new awareness of self as a person and of the needs of those to whom he/she is called to minister.

CPE sites are available around the country, and there are several in the Princeton environs especially at Robert Wood Johnson, Somerset, and Franciscan Health System in Langhorne, Pennsylvania.

In order for CPE to appear on a student's transcript, application must be made through the field education office and the student must be accepted by a chaplain supervisor before registering for academic credit at the Seminary.

Students wishing to use CPE to fulfill a field education requirement should consult the Field Education course listing under Interdepartmental Studies.

In all cases, the student is responsible for payment of the site fee.

PC621,-622 PART-TIME CLINICAL PASTORAL EDUCATION

Supervised clinical pastoral education in various hospitals and other health and welfare institutions on a part-time basis (16 hours per week) during the academic year. Supervision is under the guidance of chaplains approved by the Association for Clinical Pastoral Education. Requirements include a written appraisal mid-term and at the end of the spring semester and enrollment in a one semester course in pastoral care during the year. Limited to Th.M. candidates, seniors and middlers. This course does not fulfill Practical Theology Department distribution requirements. Six credits and one ACPE unit awarded only at the end of the second semester.

Both Semesters, 1995-96

Chaplain Supervisors

PC647 SUMMER CLINICAL PASTORAL EDUCATION

Supervised clinical pastoral education full time in various types of hospitals and other health and welfare institutions, under the guidance of chaplain-supervisors approved by the Association for Clinical Pastoral Education. Requirements include enrollment in a one semester course in pastoral care during the academic year prior to the summer and a written final appraisal. Limited to Th.M. candidates, seniors, and middlers. This course does not fulfill Practical Theology Department distribution requirements. Six credits and one ACPE unit.

Summer, 1996

Staff and Supervisors

Summer, 1997

PREACHING AND SPEECH COMMUNICATION IN MINISTRY

Introductory Level Classes

SCIO1 SPEECH COMMUNICATION IN MINISTRY I

Weekly workshops on speech communication in the context of ministry. Study of the principles involved in the perception and expression of denotative and connotative meaning. Development of skill in the control of vocal and physical gesture and in evaluating one's own work and the work of others. In addition to weekly workshops, the scheduled plenary lecture-demonstration hours will meet as announced. Some sections of this class are available to persons for whom English is not the first language. One credit.

First Semester, 1995-96

Speech Staff

First Semester, 1996-97

SCIO2 SPEECH COMMUNICATION IN MINISTRY II

Weekly workshops offering practical exploration of basic interpretative dynamics in speaking scriptural and other texts, and in presenting one's own creative work. Continuing attention to developing skill in the control of vocal and physical gesture and in evaluating one's own work and the work of others. In addition to weekly workshops, the scheduled plenary lecture-demonstration hours will meet as announced. Some sections of this class are available to persons for whom English is not the first language. Prerequisite: course SCIO1. One credit.

Second Semester, 1995-96

Speech Staff

Second Semester, 1996-97

PR201,-202 INTRODUCTION TO PREACHING

A basic course in the fundamentals of preaching and the development of the sermon. Lectures, discussion, and workshops will comprise the weekly sessions. Required of M.Div. candidates in the middle year. Prerequisite: course SCIO2. Two credits each semester.

Full Year, 1995-96

Preaching Staff

Full Year, 1996-97

Multi-Program Classes

PR241 THE CONGREGATIONAL CONTEXT OF PREACHING

An examination of ways in which the sociocultural particularity of a congregation influences the text-to-sermon process of sermon preparation. Students will be introduced to various theories and methods of congregational analysis and will engage in special study of one local congregation. Through theological reflection on both biblical texts and congregational contexts, and through the construction of sermons addressed to particular congregations, students will be assisted to improve their skills in communicating the gospel in a pluralistic society. Limited to twenty students; priority given to seniors. Prerequisite: introductory course in preaching. Three credits.

Second Semester, 1995-96

Ms. Tisdale

PR245 PREACHING AND CHRISTIAN FORMATION

An introduction to the tradition of catechetical preaching, i.e., sermonic instruction in the basic doctrinal resources important for the formation of Christian identity. Students will preach from the summary of the kerygma in the Apostles' Creed, with attention to anthropological implications. Limited to twenty students; preference given to those closest to graduation. Prerequisite: course PR201. Three credits.

Second Semester, 1995-96

Mr. Kay

PR260 WOMEN'S WAYS OF PREACHING

An exploration of women's issues as they relate to the authority of the preacher, hermeneutics for the preaching task, design of sermons, and speech communication in the pulpit. Students will be introduced to a diversity of sermons by women preachers and, through the preaching of sermons in class, will be encouraged to discover, explore, and enhance their own unique voices in the pulpit. Limited to twenty students, men and women; priority given to seniors. Prerequisite: course PR202. Three credits.

First Semester, 1995-96

Ms. Tisdale

PR275 INTERPRETATIVE SPEECH AND PREACHING

Theory and practice in the performance of classical, contemporary, and scriptural prose and poetry, and exploration of the implications of speech performance for sermon composition, delivery, and critique. Lecture-workshop-seminar format. Readings and sermons will be videotaped. Limited to 14 students. Same as course SC275. Three credits.

First Semester, 1996-97

Mr. Bartow

PR281 PREACHING AND WORSHIP THROUGH THE CHRISTIAN YEAR

Designed to provide an opportunity for students to deepen their understanding of the themes and emphases of the liturgical seasons of the Christian year and to increase their skills in planning, designing, and leading worship appropriate to the seasons. Students will engage in reading, seminar presentations, the preaching of sermons, the design and leadership of worship, and the planning of preaching and worship for one segment of the church year. Limited to twenty students; priority given to seniors. Prerequisite: Course PR201. Same as course CM281. Three credits.

First Semester, 1996-97

Ms. Tisdale

PR307 PREACHING THE GOSPEL OF MARK

A survey of recent approaches to analyzing and interpreting Mark, an exploration of the variety of preaching styles appropriate to the gospel themes and literature, and exegetical-homiletical studies of representative portions of the gospel text. Opportunity will be given for the writing of sermons based upon the text. Same as course NT407. Limited to twenty students; preference given to those closest to graduation. Prerequisites: an introductory course in preaching and course NT101. Three credits.

First Semester, 1996-97

Messrs. Long and Blount

PR340 PREACHING ON PUBLIC ISSUES

An examination of the aims, values, and methods of preaching on social and public issues. Through readings and class discussion, several social and political issues (e.g., war and peace, wealth and poverty, public attitudes and policies regarding human sexuality) will be studied, and participants will prepare sermons on these issues. Prerequisite: introductory course in preaching. Limited to 20 students; preference given to those closest to graduation.

First Semester, 1995-96

Ms. McKenzie

PR357 NARRATIVE PREACHING

The preparation and delivery of "narrative" sermons, with attention to forms (e.g., first-person stories, slice-of-life illustrations, sermon monologues), theory (e.g., Long, Lowry, Mitchell), and writing style for oral presentation. Same as course SC357. Prerequisite: course PR202. Limited to twenty students; preference given to those closest to graduation. Three credits.

First Semester, 1995-96

Messrs. Kay and Jacks

SC240 WRITING FOR THE EAR

A workshop offering intensive study of writing style as a means of improving sermon delivery. Students' written work will be evaluated in detail and assignments will be reworked in class. Two-hour sessions. Limited to twenty students. Prerequisite: course SC102. One credit.

Second Semester, 1995-96

Mr. Jacks

Second Semester, 1996-97

SC340 DRAMA AS PRACTICAL THEOLOGY

Dramaturgical and theological analysis, criticism and production of a play from the repertory of religious drama. Admission to course by audition. Three credits.

Second Semester, 1995-96

Messrs. Jacks and Lanchester

Second Semester, 1996-97

SC357 NARRATIVE PREACHING

The preparation and delivery of "narrative" sermons, with attention to forms (e.g., first-person stories, slice-of-life illustrations, sermon monologues), theory (e.g., Long, Lowry, Mitchell), and writing style for oral presentation. Same as course PR357. Prerequisite: course PR202. Limited to twenty students; preference given to those closest to graduation. Three credits.

First Semester, 1995-96

Messrs. Kay and Jacks

SC390 WORD AND ACT IN CHRISTIAN WORSHIP I

Exploration of the interpretative and situational dynamics of the spoken word in the conduct of services of worship from the call to worship to the benediction. Includes reading of the scriptures and the preparation of prayers. Lecture-demonstration, workshops, videotaping and critique. Prerequisite: course SC102. One credit.

First Semester, 1996-97

Mr. Bartow

SC391 WORD AND ACT IN CHRISTIAN WORSHIP II

Administration of the sacraments of baptism and communion, and leadership in the conduct of marriage and funeral services. Lecture-demonstration, workshops, videotaping and critique. Prerequisite: course SC102. One credit.

Second Semester, 1996-97

Mr. Bartow

SC405 SMALL GROUP COMMUNICATION AND COMMUNITY FORMATION

An exploration of the ways in which small group communication enhances or undermines community formation in a congregation. Consideration of a range of contexts, including social groups, prayer groups, governing bodies, education classes, and church communities. Attention will be given to gender and cultural differences in communication in these settings. Limited to fifteen students, preference given to those closest to graduation. Three credits.

Second Semester, 1995-96

Ms. Weathers

SC415 THEOLOGY AND THE LITERARY IMAGINATION

Consideration of the role of literature, particularly story and narrative, in articulating and working out theological questions; what theological questions have been most formative in American law, life, and culture since the 17th century; how four major American writers (one theologian and three novelists) have appropriated Biblical and theological themes to reframe old issues for a new people. Three credits.

First Semester, 1995-96

Ms. McEntyre

SC682 COMMUNICATION IN PREACHING AND WORSHIP

Comprehensive seminar in communication for ministry. Involves participation in the work of course SC391 and the writing of an essay on a selected aspect of liturgical theology and practice. Intensive work in personal communication skills and critical analysis. Limited to Th.M. candidates except by permission of the instructor. Three credits.

Second Semester, 1996-97

Mr. Bartow

Ph.D. SEMINARS

While subject to the same enrollment restrictions as doctoral seminars in the other academic departments of the Seminary (see p. 70), Ph.D. seminars in the Department of Practical Theology may be offered on an intra-departmental basis, unless otherwise stated in the course description.

PT900 HISTORY AND METHOD OF PRACTICAL THEOLOGY

A study of essential readings in the history and method of practical theology including

the emerging contemporary investigations. Constructive positions are developed by the students for discussion in the seminar. Three credits.

First Semester, 1995-96

Mr. Loder

First Semester, 1996-97

PT906 ECCLESIOLOGY AND PRACTICAL THEOLOGY

Critical reflection on the unity and diversity of the church. Examination of the challenges of contextualization and transmitting tradition. Biblical, theological, historical, and social science perspectives will be considered. The significance of ecclesiology and congregational studies for practical theology. Three credits.

Second Semester, 1995-96

Ms. Hess and Mr. Stewart

PT915,-916 TEACHING IN INSTITUTIONS OF HIGHER EDUCATION

This course is designed for students who currently are participating in the Graduate Teaching Colloquium (GM820,-821) and wish to do additional reading and research on teaching in higher education. Topics will include teaching theory, the educational task of the university and seminary, and research in human development. In addition to these basic topics, students can tailor the course to issues germane to teaching in their particular field. Permission of instructor and department required. Three credits at conclusion of second semester.

Full Year, 1995-96

Ms. Hess

PT923 CURRICULUM THEORY

An exploration and critical evaluation of the philosophical assumptions of major approaches to educational curriculum in the twentieth century, including recent developments. Their relevance to and impact on Christian education curriculum. Three credits.

Second Semester, 1996-97

Ms. Hess

PT950 THEOLOGY AND THE PSYCHOTHERAPEUTIC SCHOOLS

Focus on modern psychotherapeutic schools, including Psychoanalysis, Analytical (Jungian) Psychotherapy, Client-centered Therapy, Family Systems Therapy, Cognitive-Behavioral Therapy, Brief Therapy, etc. Assumptions regarding human nature, the locus of responsibility for dysfunction or complaint, and prospects and recommended initiatives for amelioration or change are among the issues that will be discussed. The writings of advocates for the integration of theology and a given psychotherapeutic orientation will be read and evaluated, and students' own integrative work will be considered. An area seminar in Pastoral Theology. Three credits.

First Semester, 1995-96

Ms. van Deusen Hunsinger

PT951 PASTORAL THEOLOGY AND THE HUMAN SCIENCES

Focus on selected authors in the human sciences whose work has influenced contemporary pastoral theology or has the potential for doing so. Emphasis on methodological problems and strategies involved in using the human sciences to inform one's work as pastoral theologian. Readings in Freud, Erikson, Winnicott, Miller, Kohut, Lasch, Frosh, Goffman, and Girard. Three credits.

Second Semester, 1995-96

Mr. Capps

PT958 PSYCHOLOGY OF RELIGION

Exploration of both classical and contemporary developments in psychology of religion, with emphasis on major texts, including James' *The Varieties of Religious Experience*, Freud's *The Future of an Illusion*, Otto's *The Idea of the Holy*, Jung's *Answer to Job*, Erikson's *Young Man Luther*, Rizzuto's *The Birth of the Living God*, Winnicott's *Playing and Reality*, Meissner's *Psychoanalysis and Religious Experience*, and Frosh's *Identity Crisis*. Three credits.

First Semester, 1996-97

Mr. Capps

PT970 THEORIES OF PREACHING

A study of representative treatises on preaching beginning with Augustine's *De Doctrina Christiana* and continuing to the last quarter of the nineteenth century. The original influences of classical rhetoric on preaching theory will be examined, as will the historical reinterpretation of the necessary components which relate to the nature and purpose of preaching. Three credits.

Second Semester, 1996-97

Mr. Kay

PT981 THEOLOGY AND PROCLAMATION

An examination of the relation between theology and proclamation. Drawing upon theologians and homileticians representing major twentieth century schools or movements, attention will be given to the ways theological perspectives shape the task, form, and content of proclamation and to the ways proclamation shapes the task, form, and content of theology. Three credits.

First Semester, 1995-96

Mr. Kay

PT982 SPEECH COMMUNICATION AND THEOLOGY

Intensive review and critical/theological assessment of selected, contemporary rhetorical, performance and communication theories, focussing especially on the relevance of these theories to work in the disciplines of practical theology. Three credits.

Second Semester, 1996-97

Mr. Bartow and Ms. Weathers

PT985 PROCLAIMING THE GOSPEL IN DIVERSE CULTURES

An examination of the diverse cultural and subcultural worlds of congregations, introduction to methods for "exegeting" them, and exploration into their significance for the theology of sermons and for the many forms of verbal and non-verbal communication through which they are proclaimed. Includes critical analysis of alternative models for contextualizing theology in light of which readings in cultural anthropology, congregational studies and intercultural communication will be considered. Case studies and project/paper in area of interest. Three credits.

Second Semester, 1995-96

Ms. Tisdale and Ms. Weathers

DEPARTMENTAL FACULTY

CHARLES LOUIS BARTOW. Carl and Helen Egner Professor of Speech Communication in Ministry. B.D. Princeton Theological Seminary; M.A. Michigan State University; Ph.D. New York University. His interests focus on the implications



KRYSTIN GRANBERG

Leonora Tubbs Tisdale

for biblical interpretation, worship, and preaching, of theory, practice, and criticism in the speech arts, particularly contemporary rhetorical and performance theory. (Presbyterian)

DONALD ERIC CAPPS. William Harte Felmeth Professor of Pastoral Theology. B.D., S.T.M. Yale Divinity School; M.A., Ph.D. University of Chicago; S.T.D.(Hon.) University of Uppsala. Special interests are in pastoral care and counseling, developmental theory, self psychology, psychology of religion, autobiography and psychobiography, and psychotherapeutic theory. (Lutheran)

ABIGAIL RIAN EVANS. Associate Professor of Practical Theology, Director of Field Education, and Coordinator of the Clinical Pastoral Education Program. M.Div. Princeton Theological Seminary; Ph.D. Georgetown University. Her interests focus on bioethics, health ministries, vocation and ministry, and spiritual formation. Her work is interdisciplinary and church oriented. (Presbyterian)

GEDDES WHITNEY HANSON. Associate Professor of Practical Theology. S.T.B. Harvard University Divinity School; Ph.D. Princeton Theological Seminary. He has specialized in the study of religious groups as complex organizations and of ministry as leadership within them, with a particular interest in this study as it relates to racial-ethnic minority congregations. (Presbyterian)

CAROL LAKEY HESS. Assistant Professor of Christian Education. M.Div., Ph.D. Princeton Theological Seminary. Her concern to integrate theology and congregational life includes exploration of: human development and a theology of

the Holy Spirit, gender issues in spirituality, and education in a context of diversity. (Presbyterian)

DEBORAH VAN DEUSEN HUNSINGER. Assistant Professor of Pastoral Theology. M.Div. Yale Divinity School; M.Phil., Ph.D. Union Theological Seminary in New York. She is interested in interdisciplinary approaches to pastoral care and counseling, in particular the relationship between Christian theology and psychotherapeutic theory and practice. (United Church of Christ)

GEORGE ROBERT JACKS. Associate Professor of Speech Communication in Ministry. B.D. Princeton Theological Seminary; S.T.M. Christian Theological Seminary; Ph.D. Columbia University. In addition to courses in speech communication in ministry, he teaches in areas of dramatic arts, narrative preaching, writing style, and all forms of irenic communication. (Presbyterian)

JAMES FRANKLIN KAY. Associate Professor of Homiletics and Liturgics. M.Div. Harvard Divinity School; M.Phil., Ph.D. Union Theological Seminary, New York. His research and teaching interests are in the theology and practice of preaching and worship, the history of homiletics, and the significance for preaching of the Bible's apocalyptic and narrative forms. (Presbyterian)

JAMES EDWIN LODER. Mary D. Synnott Professor of the Philosophy of Christian Education. B.D. Princeton Theological Seminary; Th.M. Harvard Divinity School; Ph.D. Harvard University. He has specialized in the foundation disciplines for Christian education and practical theology, with a concentration in interdisciplinary studies combining theology and science, especially the human sciences and psychology. (Presbyterian)

THOMAS GRIER LONG. Francis Landey Patton Professor of Preaching and Worship. M.Div. Erskine Theological Seminary; Ph.D. Princeton Theological Seminary. His special interests are in the development of contemporary homiletical theory and in the role of literary-critical approaches to biblical preaching. (Presbyterian)

CONRAD HARRY MASSA. Charlotte W. Newcombe Professor of Practical Theology. M.Div., Ph.D. Princeton Theological Seminary; H.D.(Hon.). He is a specialist in theology and communication as well as in the theology and history of preaching. (Presbyterian)

JOHN RANDALL NICHOLS. Director of the D.Min. Program, and Lecturer in Theology and Communication. B.D., Ph.D. Princeton Theological Seminary. His major focus is human communication dynamics and theory in theological perspective, with a particular interest in preaching. He is interested in the pastoral, psychological, and hermeneutical dimensions of preaching, and in

mapping the various theological and behavioral aspects of preaching and communication. (Presbyterian)

RICHARD ROBERT OSMER. Associate Professor of Christian Education. M.Div. Yale Divinity School; Ph.D. Emory University. His teaching and research interests lie in historical and theological perspectives on the church's teaching ministry. He is also interested in constructive work in the area of practical theology. (Presbyterian)

JOHN WILLIAM STEWART. Ashenfelter Associate Professor of Ministry and Evangelism. M.Div. Pittsburgh Theological Seminary; M.A. University of Pittsburgh; Ph.D. University of Michigan; D.D.(Hon.) Westminster College (PA), Alma College. His research interests focus on the interaction of American culture, theological thought, and religious communities. His practical theological and teaching interests center on the newer models of pastoral leadership, mobilizing congregations for lay-equipped ministries, and congregation-based evangelism. (Presbyterian)

LEONORA TUBBS TISDALE. Assistant Professor of Preaching and Worship. D.Min. Union Theological Seminary in Virginia; Ph.D. Princeton Theological Seminary. Her research and teaching interests include: the theology and practice of preaching and worship, preaching and its congregational and cultural contexts, and women's issues in preaching. (Presbyterian)

DAVID ALLAN WEADON. C.F. Seabrook Director of Music, and Lecturer in Church Music. B.M., M.M., Westminster Choir College; Ph.D. Drew University. His special interests are in the history of church music in America and the importance and function of music in the liturgy. (Presbyterian)

JANET LYNN WEATHERS. Assistant Professor of Speech Communication in Ministry. M.A., Ohio State University; M.A.T.S., School of Theology at Claremont; Ph.D., University of Southern California. Her focus on the theological significance of all aspects of human communication informs her teaching of speech arts. It also guides her study of how communities of faith are created, challenged, and sustained through intentional and unintentional verbal and nonverbal communication in diverse contexts. (Presbyterian)

Interdepartmental Studies ~

The courses offered under interdepartmental studies cross departmental lines and specifically relate to local church, specialized and educational ministry preparation. They involve faculty from the various departments of the Seminary as well as adjunct faculty from the church and community with special areas of expertise. Some of the courses are interdisciplinary and others involve internships in churches and specialized ministry sites. The field education courses are required of all M.Div. and M.A. students. The denominational studies courses are offered so that students may fulfill requirements for ordination specific to their denominations. None of the courses may be used to fulfill departmental distribution requirements or for credit toward the Th.M. degree.

FIELD EDUCATION

Foundational Course

GM100,-101 ONE MINISTRY, MANY FORMS

This course assists students to clarify their call/vocation, to encourage spiritual formation and personal Christian growth, to provide a broader vision of the church's ministry, to offer an understanding of various communities and their needs; to provide a basis for integrating classroom and practical experience. Students will meet over two semesters in plenary and small group sessions, as well as visit sites in order to observe a sampling of the various kinds of ministry. Required of all M.Div. and M.A. juniors. GM100 is prerequisite for GM101 and GM100-101 is prerequisite for all other field education courses and internships. Two credits at the conclusion of each semester.

Full year, 1995-96

Ms. Evans and Staff

Full year, 1996-97

Supervised Ministry Internships

GM102 FIELD EDUCATION UNIT I

Supervised ministry in a local church selected from a pool of approved sites. Full time work for a period of ten to twelve weeks under the direction of a pastor. Opportunities for reflection and evaluation. Written requirements: action/reflection paper and com-

pleted appraisal form, as well as attendance at a returning intern event. This course, GM103, or GM123 should be completed during the summer after the junior year. Two credits.

Summer, 1996

Ms. Evans and Staff

Summer, 1997

GM103 FIELD EDUCATION UNIT I

Supervised ministry in a specialized ministry setting selected from a pool of approved sites. Full time work for a period of ten to twelve weeks under the direction of an approved supervisor. Opportunities for reflection and evaluation. Written requirements: action/reflection paper and completed appraisal form, as well as attendance at a returning intern event. This course, GM102, or GM123 should be completed during the summer after the junior year. Two credits.

Summer, 1996

Ms. Evans and Staff

Summer, 1997

GM104,-105 FIELD EDUCATION UNIT II

Supervised ministry in a local church setting selected from a pool of approved sites. Twelve hours (including a minimum of eight hours on site) of preparation and work each week, for a total of thirty weeks over two semesters. Written appraisal form required each semester, as well as attendance at three student/supervisor events during the year. Required of middler students who do not take GM106,-107, GM108, GM109, or GM121,-122. Two credits at the conclusion of the spring term.

Full year, 1995-96

Ms. Evans and Staff

Full year, 1996-97

GM106,-107 FIELD EDUCATION UNIT II

Supervised ministry in a specialized ministry setting selected from a pool of approved sites. Twelve hours (including a minimum of eight hours on site) of preparation and work each week, for a total of thirty weeks over two semesters. Written appraisal form required each semester, as well as attendance at three student/supervisor events during the year. Required of middler students who do not take GM104,-105, GM108, GM109, or GM121,-122. Two credits at the conclusion of the spring term.

Full year, 1995-96

Ms. Evans and Staff

Full year, 1996-97

GM108 FIELD EDUCATION UNIT II

Nine month internship in approved local church setting. Students will engage in a broad spectrum of ministry with considerable time to explore areas of particular interest. Taken during the academic year immediately preceding the student's final two semesters. Required of students who do not take GM104,-105, GM106,-107, GM109, or GM121,-122. Requirements include attendance at a mid-year conference at PTS, written appraisal form each semester, and an action/reflection paper at the conclusion of the internship. May not be taken concurrently with any other course in the curriculum. Two credits at the conclusion of the internship.

Full year, 1995-96

Ms. Evans and Staff

Full year, 1996-97

GM109 FIELD EDUCATION UNIT II

Nine month internship in approved specialized ministry setting. Students will engage in a broad spectrum of ministry with considerable time to explore areas of particular interest. Taken during the academic year immediately preceding the student's final two semesters. Required of students who do not take GM104,-105, GM106,-107, GM108, or GM121,-122. Requirements include attendance at a mid-year conference at PTS, written appraisal form each semester, and an action/reflection paper at the conclusion of the internship. May not be taken concurrently with any other course in the curriculum. Two credits at the conclusion of the internship.

Full year, 1995-96

Ms. Evans and Staff

Full year, 1996-97

GM111 MA FIELD EDUCATION UNIT I

Supervised educational ministry in a local church, selected from a pool of approved sites. Full time work for a period of ten to twelve weeks. Opportunities for reflection and evaluation. Written requirements: action/reflection paper and completed appraisal form. This course is normally completed during the summer after the junior year. Two credits.

Summer, 1995

Ms. Evans and Staff

Summer, 1996

GM113,-114 MA FIELD EDUCATION UNIT II

Supervised ministry in an area appropriate to the student's particular purposes and involving the student in planning, supervision, and leader development. Twelve hours (including a minimum of eight hours on site) of preparation and work each week, for a total of thirty weeks over two semesters. Requirements include a written appraisal form each semester, and attendance at three student/supervisor events during the year. Normally taken during the senior year. Two credits at the conclusion of the spring term.

Full year, 1995-96

Ms. Evans and Staff

Full year, 1996-97

GM115,-116 TEACHING MINISTRY UNIT II

Designed to assist students, through an emphasis on excellence in teaching, to bridge the gap between academy and parish. Participating in the general life of a selected congregation, students under supervision will design, implement, and teach with others in an adult education program; work closely with a Faculty mentor; pursue an approved course in teaching methods; and as feasible give lectures at a local college. Use of available media services as an aid to supervised practice teaching. Open to four students whose vocational goals lay particular emphasis on teaching. Selection based upon application and interview. Prerequisite: completion of Field Education Unit I (local church). Two credits at the conclusion of the spring term.

Full year, 1995-96

Ms. Evans and Staff

Full year, 1996-97

GM117 ELECTIVE INTERNSHIP - CHURCH

For those students who have completed their field education requirements, but wish to pursue a nine-twelve month internship in an approved local church setting. May not be



MICHAEL BONGART

Abigail Rian Evans

taken concurrently with any other course work. Requirements include: prior approval of the Director of Field Education, two papers (one focussing on a critical incident during the internship, and the other highlighting significant learning and theological reflection) and brief appraisals of their work together by the student and the supervisor (due at the end of each semester). Two credits at conclusion of internship.

Full year, 1995-96

Ms. Evans and Staff

Full year, 1996-97

GMII8 ELECTIVE INTERNSHIP - SPECIALIZED MINISTRY SETTING

For those students who have completed their field education requirements, but wish to pursue a nine-twelve month internship in an approved specialized ministry setting. May not be taken concurrently with any other course work. Requirements include: prior approval of the Director of Field Education, two papers (one focussing on a critical incident during the internship, and the other highlighting significant learning and theological reflection) and brief appraisals of their work together by the student and the supervisor (due at the end of each semester). Two credits at conclusion of internship.

Full year, 1995-96

Ms. Evans and Staff

Full year, 1996-97

GMII9 URBAN MINISTRY UNIT I

During the summer, five to seven students will work in selected inner city churches and specialized ministry agencies in Trenton or Elizabeth, regularly meet as a group, attend weekly seminars with urban ministers, and participate in a one-day training session in April. Selection based on application and interviews. Two credits.

Summer, 1996

Ms. Evans and Staff

Summer, 1997

GM121,-122 FIELD EDUCATION: PART-TIME CLINICAL PASTORAL EDUCATION
 Supervised clinical pastoral education in various hospitals and other health and welfare institutions on a part-time basis (16 hours per week) during the academic year. Supervision is under the guidance of chaplains approved by the Association for Clinical Pastoral Education. Requirements include a written appraisal mid-term and at the end of the spring semester and enrollment in a one semester course in pastoral care during the year. Two credits and one ACPE unit awarded only at the end of the second semester.

Both Semesters, 1995-96

Chaplain Supervisors

GM123 FIELD EDUCATION: CLINICAL PASTORAL EDUCATION
 Supervised clinical pastoral education full time in various types of hospitals and other health and welfare institutions, under the guidance of chaplain-supervisors approved by the Association for Clinical Pastoral Education. Requirements include a written final appraisal and enrollment in a course in pastoral care during the prior academic year or the semester following. Two credits and one ACPE unit.

Summer, 1996

Staff and Supervisors

Summer, 1997

Church Polity

GM201 PRESBYTERIAN CHURCH POLITY

An introduction to the theology and practice of Presbyterian polity. Lectures, class discussions, and small group work will focus on and amplify the contents of the *Book of Order*, for the purpose of helping students to apply the principles of Presbyterian polity with pastoral sensitivity. Required of all Presbyterian M.Div. and M.A. candidates. Two credits.

Second Semester, 1995-96

Mr. Chapman

Second Semester, 1996-97

GM208 LUTHERAN CHURCH POLITY

One credit each semester.

Full Year, 1995-96

Messrs. Rorem and Olson

GM209 UNITED METHODIST STUDIES I: HISTORY

One of three required courses for every United Methodist student pursuing ordination or diaconal ministry. Attention will be given to the origins, organizational development, events, persons, issues, and movements that have shaped United Methodism. Students will become familiar with the various interpretations of the tradition and the available resources. Two credits.

First Semester, 1995-96

Mr. Williams

GM210 UNITED METHODIST STUDIES II: DOCTRINE

One of three required courses for every United Methodist student pursuing ordination or diaconal ministry. Attention will be given to doctrinal origins in John Wesley and those sources upon which he drew, theologians and theological movements in the

Wesleyan tradition, and the doctrinal standards in the *Discipline* along with other contemporary statements of doctrine. Two credits.

Second Semester, 1995-96

Mr. Williams

GM211 UNITED METHODIST STUDIES III: POLITY

One of the three required courses for every United Methodist student pursuing ordination or diaconal ministry. The course will examine the development of church government and structure from a historical and theological perspective and will use the *Discipline* and *Book of Resolutions* as working handbooks for mission and ministry. Two credits.

First Semester, 1996-97

Mr. Williams

Preparation for Graduate Teaching

Several opportunities are available for doctoral students to prepare for teaching in institutions of higher education.

GRADUATE TEACHING WORKSHOP

Designed for students who will be leading preceptorials, the workshop focuses on helping them gain knowledge and experience in leading a discussion. Topics include the role of preceptorial discussion in relation to course lectures, different types of discussion methods, a typology of questions, and process skills useful in keeping a discussion going. One session will focus on gender and cultural issues relevant to discussion and will include examination of the Seminary's sexual harassment and romantic relations policies. The workshop is required of all teaching fellows and consists of three sessions prior to the beginning of classes. Ordinarily, it is taken prior to the second year of class work and will be entered on the student's transcript.

The following non-credit colloquium is available to Ph.D. candidates in all departments.

GM820,-821 GRADUATE TEACHING COLLOQUIUM

Designed to introduce Ph.D. students to the theory and practice of teaching in institutions of higher education, with emphasis on the mastery of a variety of teaching approaches. The colloquium meets monthly during the evening and focuses on topics like the following: the art of lecturing, cultural and gender-based learning styles, designing a course syllabus, the role of the teacher in higher education, the empowerment of the learner, non-traditional teaching approaches, and grading/evaluation. The colloquium may be taken during or after course work. Participants must have taken the Graduate Teaching Workshop. Students will register for the colloquium with the Registrar. Upon its satisfactory completion, it will be entered on their transcript, and they will receive a letter describing the course for their permanent file.

Full Year, 1995-96

Full Year, 1996-97

Ms. Hess

Field Education



Field Education is an integral part of the theological curriculum. Its goals are fulfilled in cooperation with local churches, specialized ministries, and the various departments and disciplines of the Seminary community. It is the place where life and theology intersect in ministry. The program aims to expand students' vision of the church by exposing them to its mission and ministry in all the richness of its ecumenical, cross-cultural, and racial/ethnic dimensions.

GOALS AND OBJECTIVES

Objectives for the Student

1. Acquire skills in diverse forms of ministry
2. Deepen spiritual awareness
3. Confirm and clarify the sense of God's call
4. Develop theological knowledge and insight within a professional context
5. Participate in creative forms of ministry

Objectives for the Seminary

1. Over opportunities for spiritual growth and maturity
2. Recruit church field education sites and train supervisors
3. Develop innovative internships, especially cross-cultural and urban as well as specialized ministry
4. Train skilled, knowledgeable and professionally competent ministers and educators
5. Facilitate understanding, interaction, and cooperation between the seminary, congregations, and community agencies

PROGRAM

Students enter seminary at different places in their understanding of God's call in their lives. Some have a clear and specific sense of their vocation, where

others may come with a renewed commitment to their Christian faith but searching for clarity about the form of their ministry. Furthermore, students may change vocational objectives during their seminary years. Field education experiences are offered, which will take into account the various needs of students while at the same time providing an integrated and consistent program.

The Field Education program consists of supervised ministry internships in local churches and specialized ministry agencies, as well as participation in courses offered in various departments of the Seminary. Students will be especially encouraged to take courses which provide the skills and knowledge needed in their field education placements.

There are eight credits of required field education divided into three segments: 4 credits for the foundational course GM100-101; 2 credits for the summer internship between the junior and middler year; 2 credits for the academic year internship. A year long internship for 2 credits may be used by M.Div. students in place of one of these requirement, but must be done after the completion of two years of theological education. Year long internships include student pastorates, assistantships, chaplaincies, and other types of ministry and may also be pursued as a 3rd elective internship.

M.Div. and M.A. students are required to register for field education courses during each semester of participation, according to procedures that govern the selection of academic courses. A grade of P(pass) or F(fail) is recorded at the end of the course. M.Div. juniors may not register for field education placements, since GM100-101, One Ministry, Many Forms course, which is taken over the junior year, is a prerequisite for all internships. One internship must be full time in the summer (10-12 weeks) and the other during the academic year (10-12 hours per week).

One internship must be in a local church and one related to the student's future vocation, which can be done in either a local church or specialized ministry setting. Whenever possible the local church responsibilities should include areas most germane to a student's future ministry. Ordinarily each unit should be done in a different setting and not in the student's home church.

The philosophy of field education placement selection is flexible but directed. The purpose of the placements is to achieve the overall goals and objectives of the field education program for each student.

PLACEMENT OPPORTUNITIES FOR INTERNSHIPS

The Seminary attempts to locate the best sites possible for its students, and is constantly increasing its internship pool by the reviewing of new sites and training of new supervisors. All field education internships are done in approved

sites under the direction of certified supervisors. Students are encouraged to work in settings that differ from their own backgrounds.

Placements are available in over 350 sites with a pool of 275 churches of 30 different denominations (though the vast majority are PCUSA), located in rural, suburban and inner city settings. In addition, there are internships in 36 specialized ministries including prisons, health institutions, community service agencies, campus and teaching ministries, and ministry with persons with special needs. Clinical Pastoral Education opportunities are also available for field education credit.

Placements are located in New York City, Philadelphia, Newark, Elizabeth, Trenton, Princeton and environs, in rural and suburban areas within commuting distance from the Seminary during the academic year, and in 37 different states around the country in the summer.

The Field Education Office also provides opportunities for cross cultural, racial/ethnic, and international placements in 9 different countries. There are several special opportunities for internships focused on ecumenical work, teaching and on urban ministry in a summer program in Trenton and Elizabeth.

All students are required to have an initial interview with their field education advisor before starting their placement process, and all programs for M.Div. students must be planned with the approval of the Director of Field Education; and for M.A. students with the approval of the Assistant Director of the School of Christian Education.

REQUIREMENTS

In addition to hands-on ministry, readings, papers, written appraisals, and reports are a central part of the field education experience. The theological reflection and intentionality of the practical experience are enhanced by the student/supervisor evaluations. Three student papers are required: the first two in GM100-101 on personal spiritual journey and call to ministry; the second paper on the form of ministry the student is interested in pursuing, and the third on the student's insights gained from a specific ministry experience in the summer field education. These papers form a three-part reflection on the student's future goals for ministry.

STUDENT ADVISEMENT SYSTEM

Upon entering the Seminary, each M.Div. and M.A. student is assigned a field education advisor based on his/her denomination. These advisors are the field education consultants, the Assistant Director, plus a staff from the School of Christian Education, and the Program Assistant for the Asian-American Program. Students are required to have two meetings per year with their advisor:

the first one in October to discuss their call and general objectives in field education; the second one in January to focus on the type of field education placements they would like to pursue. Whenever possible, students are placed in settings of their own denomination.

SUPERVISORS

All field education work is done under the direction of certified supervisors who are ordained ministers and professional church educators, or certified specialized ministers (including non-ordained professionals). These supervisors (over 300) have the necessary skills, experience, and sensitivity to provide the best possible educational opportunity for the students. They function not simply as an administrative overseer but relate to the student as a spiritual mentor who reflects with the seminarian theologically about ministry. In addition, each supervisor must agree to become a part of the Field Education Partnership in Ministry Program, which includes participating in a continuing education program and several student/supervisor events at the Seminary.

EVENTS


The Office of Field Education plans and sponsors about sixteen major events for students and the community as a whole during the year, including special programs, training opportunities, spiritual retreats, and worship services. The leadership comes from the Seminary, community and church. Two events of note are a special worship and commissioning service for students and supervisors in September; and an end of the year "Shalom Meal" planned to honor all Field Education students, supervisors, and lay representatives who have been involved in the field education program during the current year.

FIELD EDUCATION SCHOLARSHIP PROGRAM

Field education is part of the degree requirement for M.A. and M.Div. students, hence a total of eight academic credits are given. In addition, many sites offer scholarships of over \$2000 for their internships. Currently, the Seminary is fortunate that it can offer some additional scholarships when a site cannot afford to pay them. However, field education should not be considered an extension of the Seminary's financial aid program, but principally as a part of the academic program.

Course descriptions for the foundational course GM100-101 and the supervised ministry internships are found on pages 139-143.

Opportunities for Specialized Study



SPECIAL COURSES

In cases of demonstrated need, a qualified student may make application through an instructor to enroll for a special course in a subject falling within that instructor's field of specialization. Such a course may be given, under the provisions outlined in the following paragraphs and with the approval of the Curriculum Committee, provided that coverage of the same material cannot reasonably be arranged as part of a regular course during the remainder of the student's period of residence. Special courses may not normally be used to fulfill departmental distribution requirements. Courses so arranged must be reported to the Office of the Registrar in accordance with the regulations governing the selection of catalogued electives. Special courses made available by the Seminary are of two types:

1. *Tutorials*—classes normally arranged to meet the needs of one student, but on occasion more than one, and involving extensive reading of relevant literature, periodic conferences with the instructor, and a concluding examination or project.

2. *Research Courses*—classes arranged on an individual basis to meet the needs of qualified students, and involving independent research on a defined topic and the preparation of a substantial paper.

In the interest of equity, a candidate for the M.Div. or the M.A. degree ordinarily may not carry more than one special course during any given semester. An M.Div. candidate is limited to four such courses during his or her total program; a candidate for the M.A. degree, three special courses. Persons who are not in candidacy for a Seminary degree may not enroll for such courses. Inter-institutional regulations do not permit members of other faculties to offer special courses to Seminary students.

Special courses are offered over and above an instructor's normal academic

load. Members of the faculty ordinarily may not give more than two such courses during any semester without the approval of the Dean of Academic Affairs. Special courses during the summer months are discouraged. Where a tutorial is offered to more than two students, approval of the department and the Curriculum Committee is required.

Senior theses are not considered to be research courses and continue to be encouraged in appropriate cases.

PROGRAM FOR AFRO-AMERICAN STUDIES IN MINISTRY

The joint program between Princeton University's Afro-American Studies Program and Princeton Theological Seminary provides the opportunity for students (not more than twelve per annum) to take up to two courses toward their Seminary degree requirements in the University program. Courses in the Afro-American Studies Program at the University which may be taken for Seminary credit shall be designated by the Seminary's liaison officer for this program.

WOMEN'S STUDIES

The emphasis in Women's Studies is designed for Th.M. candidates and as a specialization area for M.Div. candidates. This provides students with the opportunity to work interdepartmentally on concerns of women in relation to ministry.

Working with an adviser, students select from a variety of offerings those courses which will satisfy their interests and goals, complement their other educational endeavors, and in the case of Th.M. candidates fulfill the requirements of their program. Courses having a particular and focused emphasis on women's issues and concerns will be identified each year. Students may also elect other courses in which it is possible to focus on women's issues. In addition, courses in Princeton University's Women's Studies program may be taken under the Seminary's Inter-Institutional Arrangements (p. 67).

Advisers designated each year will be prepared to discuss with students the development of their programs.

Fall Semester 1995 Offerings

CH450	WOMEN AND RELIGION IN MODERN EUROPE	Mr. Deming
EC325	THE ROLE OF WOMEN IN CHRISTIAN MISSION	Mr. Neely
ET350	THE COMMANDMENTS AND THE COMMON LIFE	Ms. Duff



Carol Lakey Hess

OT318	CREATION IN THE OLD TESTAMENT	Mr. Whitaker
OT466	WOMEN IN OLD TESTAMENT NARRATIVES	Mr. Olson
PR260	WOMEN'S WAYS OF PREACHING	Ms. Tisdale
TH380	CONTEMPORARY HERMENEUTICS IN THEOLOGY	Mr. McClain-Taylor

Spring Semester 1996 Offerings

CH226	WOMEN LEADERS OF THE MEDIEVAL CHURCH	Mr. Rorem
NT378	IMAGES OF WOMAN IN THE NEW TESTAMENT (English)	Ms. Edwards
NT478	IMAGES OF WOMAN IN THE NEW TESTAMENT (Greek)	Ms. Edwards

PROGRAM IN RELIGION, SELF, AND SOCIETY

The program in Religion, Self, and Society is designed primarily for Th.M. candidates, but its course offerings are also available to M.Div. students, particularly those who are enrolled in the M.S.W. program. Working with an adviser (Professor Fenn or Professor Capps), students select courses that will enable them to pursue in depth a topic involving the social-psychological study of religion. All students are expected to enroll in an inter-disciplinary course or seminar offered each spring term (i.e., one that is cross-listed in Church and Society and Pastoral Theology).

Religion and Society Program

PROFESSORS: R.K. Fenn, P.J. Paris, C.A. Ryerson III, M.L. Stackhouse
 ASSOCIATE PROFESSORS: N.J. Duff, M. McClain-Taylor

The Religion and Society program focusses primarily on the social aspects of religious experience and the church's ministry and mission. The program assumes that the practice of ministry affects and is shaped by its social context. Thus social issues arise from the concerns of various groups and organizations, including the churches; yet the church seeks to address such issues from a perspective that transcends the interest and viewpoint of any particular constituency, including its own. Further, the churches' theology borrows heavily from the cultures in which the churches have developed; yet the church seeks to transcend and to shape these same cultures. How can the churches witness to a truth that has shaped the churches and the world in ways that Christians have not always foreseen, desired, or intended? The Religion and Society program addresses these fundamental questions at the level of the parish ministry, the local community, the larger society, and the nation-state.

The faculty associated with the program represent a variety of approaches in theology, ethics, and the social sciences, and seek to relate Christian prophecy and social ethics to the common task of understanding, and explaining social interaction. The program focusses on the experience of the churches in a variety of contexts both Western and non-Western, highly industrialized and predominantly agrarian, both urban and rural. The program is committed to combining theory with practice; therefore students are encouraged to develop positions on social policy that combine theology and ethics with the sociological analysis of specific institutions, social trends, and particular situations.

Candidates for the M.Div., Th.M., and Ph.D. degrees may focus in this area under the supervision of the Committee on Church and Society. Courses appropriate to the concerns of Religion and Society, as listed below, are offered by several of the academic divisions of the Seminary. Field education also may contribute to such studies on the M.Div. level.

Fall Semester 1995 Offerings

- CH378 AMERICAN CHRISTIANITY FROM THE COLONIAL ERA TO THE
CIVIL WAR Mr. Moorhead
- CS241 SOCIOLOGICAL APPROACHES TO THE NEW TESTAMENT
Mr. Fenn
- CS363 SOCIAL CONSTRUCTION OF EVIL Messrs. Fenn and Capps
- ET350 THE COMMANDMENTS AND THE COMMON LIFE Ms. Duff
- ET475 THE THEOLOGY AND ETHICS OF REINHOLD AND H. RICHARD
NIEBUHR Mr. Paris
- HR230 CHRISTIANS AND THE ENCOUNTER WITH ISLAM: HISTORICAL
PERSPECTIVES AND THE CURRENT CHALLENGE Mr. Griffith
- TH460 THE FACES OF LATIN AMERICAN PROTESTANTISM
Mr. Míguez Bonino
- TH485 THEOLOGY AND ECONOMICS: THE ECUMENICAL DEBATE
Mr. Míguez Bonino

Spring Semester 1996 Offerings

- ET250 CHRISTIAN SOCIAL ETHICS Mr. Stackhouse
- ET315 CHRISTIAN THINKING ABOUT MORAL DECISION Mr. Paris
- ET346 ISSUES IN MEDICAL ETHICS Ms. Duff and Dr. McCabe
- ET360 CHRISTIAN ETHICS AND ECONOMIC LIFE Mr. Stackhouse
- ET408 AFRICAN AND AFRICAN AMERICAN THEOLOGIES Mr. Paris
- HR270 WORLD RELIGIONS THROUGH WORLD LITERATURE
Mr. Ryerson
- HR345 HINDUISM Mr. Ryerson

Program in Mission, Ecumenics, and History of Religions

PROFESSORS: A. Neely, C.A. Ryerson III

The Ecumenics, Mission, and History of Religions program seeks to widen the horizons of preparation for the ministry with the interdisciplinary inquiry into the challenges and implications of the worldwide witness to the Christian faith. All three segments of the program are integrally interrelated. No one part can be studied in isolation and all demand attention to the cultural and religious, social and political, and geographical contexts of Christian mission.

The program relates to all academic levels as a subsection of the History Department. On the M.Div. level, in addition to the course offerings listed below, field education may include approved internships at home or abroad, with course credit where appropriate. In Ph.D. studies, the program offers eight fields of comprehensive emphases:

- ~ History of Christian Missions, historical and contemporary
- ~ Study of one or more non-Christian religions
- ~ Critical study of the methods and issues of social, cultural, and political inquiry in cross-cultural contexts
- ~ Christian theology, including "Third World" theologies, in mission context
- ~ Christian social ethics as a dimension of the church's worldwide witness
- ~ The ecumenical dimension of Christianity, historical and contemporary
- ~ Theories and themes of the study of the History of Religions and their relation to theology
- ~ Study of the theoretical backgrounds to, and an examination of, the interactions of religion and politics in specific national and geographical contexts.

Ordinarily, from the eight comprehensive fields, a doctoral student will choose five for comprehensive examinations, one of which should be in at least



one aspect of Christian Missions, one in ecumenics, and one in a non-Christian religion.

Courses appropriate to a concentration in this area include:


Fall Semester 1995 Offerings

- | | | |
|-------|--|-------------------|
| EC325 | THE ROLE OF WOMEN IN CHRISTIAN MISSION | Mr. Neely |
| EC400 | LATIN AMERICA: A HISTORY OF CHRISTIANITY AND MISSION | Mr. Neely |
| HR230 | CHRISTIANS AND THE ENCOUNTER WITH ISLAM: HISTORICAL PERSPECTIVES AND THE CURRENT CHALLENGE | Mr. Griffith |
| TH460 | THE FACES OF LATIN AMERICAN PROTESTANTISM | Mr. Míguez Bonino |
| TH485 | THEOLOGY AND ECONOMICS: THE ECUMENICAL DEBATE | Mr. Míguez Bonino |

Spring Semester 1996 Offerings

- | | | |
|-------|--|-------------|
| EC210 | THE CHRISTIAN MISSION IN TODAY'S WORLD: MISSIOLOGY FOR OUR TIMES | Mr. Ryerson |
| EC460 | MISSION AND MISSIONARIES IN CONTEMPORARY LITERATURE AND CINEMA | Mr. Neely |
| HR270 | WORLD RELIGIONS THROUGH WORLD LITERATURE | Mr. Ryerson |
| HR345 | HINDUISM | Mr. Ryerson |

The School of Christian Education



Pursuant to the action of the Presbyterian General Assembly of 1941, which recommended that colleges of Christian education belonging to the Presbyterian Church should become related to seminaries or colleges, negotiations were entered into between the Trustees of Princeton Theological Seminary and the Trustees of Tennent College of Christian Education in Philadelphia. Following these negotiations the Trustees of Tennent College decided to close the latter institution and to make over its assets in trust to Princeton Theological Seminary. The Seminary, on its part, agreed to carry forward the work of Tennent College upon a graduate level, and to perpetuate the name of Tennent upon the campus of Princeton Theological Seminary and in the Seminary's annual catalogue. The School of Christian Education was inaugurated in September 1944.

THE DEGREE OF MASTER OF ARTS IN CHRISTIAN EDUCATION

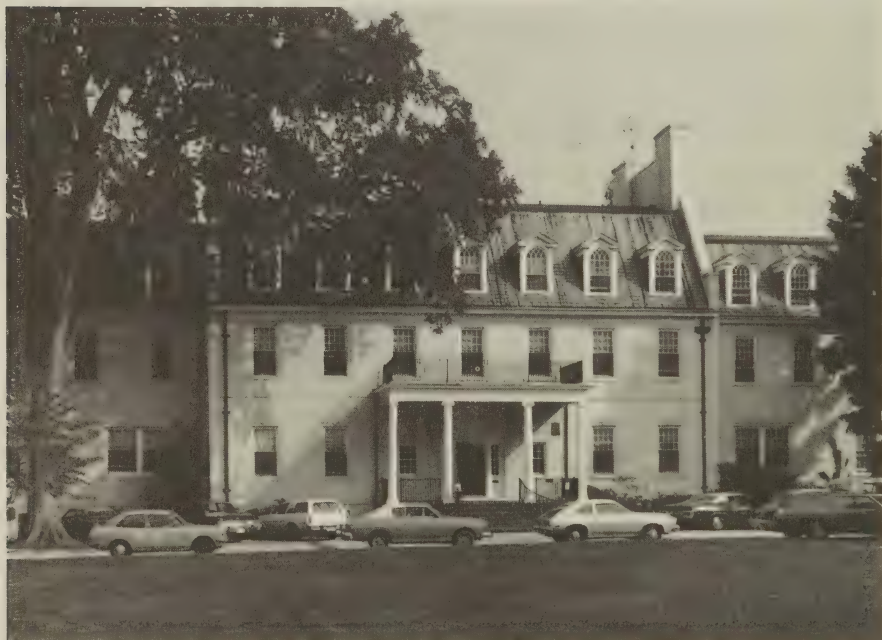
The two year program for the Master of Arts in Christian education includes basic studies in bible, theology, church history and practical theology. The program emphasizes theory and practice for the educational ministry of the church and it also attends to philosophical, cultural, developmental, and procedural dimensions of education. The M.A. is designed to prepare students for administering Christian religious education in parish and institutional settings; it also provides training for teaching the Christian religion in church or secular schools.

All inquiries relating to the School of Christian Education should be directed to:

Office of Vocations and Admissions
Princeton Theological Seminary
P.O. Box 821
Princeton, New Jersey 08542-0803

THE CHARLES G. REIGNER EDUCATION READING ROOM

The Charles G. Reigner Education Reading Room is located in Tennent Hall. Many of its general reference volumes were gifts to the School of Christian Education from the library of Tennent College of Christian Education. Charles G. Reigner, a Baltimore publisher, was for many years its benefactor. The Reading Room provides additional study space near the education classrooms and the married student apartments on the Tennent campus, and makes available to students and surrounding churches a wide range of literature on Christian education and resources in audio-visual aids. Consult page 159 for additional information concerning the resources of this facility.



Tennent Hall — Acquired in 1943

Resources and Services



LIBRARY RESOURCES

Robert E. Speer Library

LIBRARIAN: James F. Armstrong

ASSOCIATE LIBRARIAN: James S. Irvine

TECHNICAL SERVICES: James S. Irvine, Daniel K. McKeon, Paul R. Powell,
Donna R. Schleifer

COLLECTION DEVELOPMENT: Donald M. Vorp

SERIALS: Julie E. Dawson

REFERENCE: Katherine A. Skrebutenas

INFORMATION RESEARCH: Richard E. Whitaker

ARCHIVES AND SPECIAL COLLECTIONS: William O. Harris

REIGNER READING ROOM: Sarita Ravinder

The main library complex consists of two connected buildings that function as a single entity. The earlier structure, opened in 1957 and named in honor of the renowned missionary statesman Robert E. Speer, has space for 400,000 volumes and 200 readers. In addition to the Circulation and Reference departments, it houses the main reading room and several smaller study rooms and carrels, offices for acquisitions, cataloging, and serials, three medium sized classrooms, and meeting space for committees and outside groups. The newer building, dedicated in 1994 and named in honor of a distinguished trustee, Henry Luce III, will accommodate an additional 350,000 volumes and 250 readers. Along with the Special Collections and Information Research Departments, it contains extensive facilities for Ph.D. candidates at various program stages, a large exhibit area, thirty-eight lockable carrels for which students may apply to the Reference Department, several rooms for seminars and for group or individual study, space for special projects that draw upon the resources of the library, and a general meeting room.

The Christian education reading room, named for publisher Charles G.



Reigner, is located on the Tennent campus. Under the supervision of the professional library staff, this facility has space for over 10,000 volumes and for an extensive collection of curriculum materials, filmstrips, tapes, records, pictures, and other resources for the church educator. It can accommodate approximately thirty readers and twice that number in occasional workshops.

Taken together, the two facilities offer substantial resources for theological study and research at all levels. They now contain over 475,000 bound volumes, pamphlets, and microfilms, including valuable portions of the libraries of Dr. Ashbel Green, Professor John Breckenridge, Dr. William Buell Sprague, Mr. Samuel Agnew, Professor J. Addison Alexander, Dr. John M. Krebs, Dr. Alexander Balloch Grosart, Professor William Henry Green, Professor Samuel Miller, Professor Benjamin Breckinridge Warfield, and Dr. Louis F. Benson. It currently receives about 2,100 journals, annual reports of church bodies and learned societies, bulletins, transactions, and periodically issued indices, abstracts, and bibliographies.

While popular works are not neglected, a major objective of the library is to acquire comprehensively the basic works of Western and, in translation, Eastern religious traditions. Primary sources are represented both by original, early editions or reprints and by modern critical editions. The strength of the library is maintained by the acquisition, on a standing-order basis, of all major sets, new critical editions, and scholarly monograph series currently published in the main fields of theological study.

Several special collections should be mentioned. The Louis F. Benson Collection of Hymnology, numbering over 10,000 volumes, provides superior resources for the study of all fields of American and foreign hymnology. The Grosart Library of Puritan and Nonconformist Theology, acquired in 1885 and

added to regularly, now contains over 5,000 volumes. The Sprague Collection is an unusually large collection of early American theological pamphlets. Over 2,000 volumes and 3,000 pamphlets dealing with the controversy regarding the proper form of baptism are in the Agnew Baptist Collection. The Alumni Alcove, supported substantially by the donations of authors, preserves their published works as a testimony to the influential position of Seminary graduates and faculty in theological and general literature.

SUPPORT

The library is supported by an annual appropriation and by income from restricted endowment funds provided by Messrs. R.L. and A. Stuart, Mr. John C. Green, the Reverend Samuel M. Hamill, Mrs. R.L. Kennedy, Mary Cheves Dulles, Professor Theodore W. Hunt, Dr. Louis F. Benson, Mr. and Mrs. Carl Egner, Miss Mabel Gillespie, Mrs. Helen M.T. Locke, Mrs. John F.B. Carruthers, Mr. William L. Ulyat, Mrs. Elizabeth Parke Ballantine, Dr. Katherine Finney and Mr. and Mrs. Thomas W. Finney, Mr. John P. Orendorff, Mr. John G. Buchanan, Miss Margaret I. Vaughan, Mrs. Alice M. Newberry, Mrs. Charlotte W. Newcombe, as well as other alumni/ae and friends.

ADDITIONAL FACILITIES

Photocopies of library material in the public domain and, within the provisions of the principle of fair use, of copyrighted material may be made on cardkey-operated copier machines. The staff also can make limited arrangements for microfilms of library books and photographs of plates.

The Library's local borrowing area includes most of New Jersey, together with portions of metropolitan New York and Philadelphia. Access or borrowing privileges may be extended to qualified persons within that area upon approval of the Librarian. Students who leave the community to continue their research elsewhere are required to return all library materials before departure. Persons



holding a Seminary identification card may borrow without charge. For others, a modest annual fee is imposed, which in some instances may be prorated.

Online access to the catalog is provided through the NOTIS information system. Public terminals are located in the lobby and several other places throughout the building. In addition, persons who have computers with compatible modems may dial into the catalog on regular telephone networks.

CD-ROM implementations of *Religion Indexes* and *Dissertation Abstracts* are available on the campus network, which also provides electronic mail capabilities and a gateway to resources in other institutions.

In accordance with the terms of an agreement between the Seminary and the University, students of the Seminary are granted free use of the University library, subject to its rules.

MEDIA RESOURCES CENTER

DIRECTOR OF EDUCATIONAL COMMUNICATIONS AND TECHNOLOGY: Wayne R. Whitelock

MEDIA PRODUCTION COORDINATOR: Joicy R. Becker-Richards

STUDIO OPERATIONS ENGINEER: Christopher J. Floor

STUDIO MAINTENANCE ENGINEER: Bobby Marshall, Jr.

Support Services

The Media Resources Center is located on the ground and lower levels of Templeton Hall. Radio and television production facilities, graphic and photographic arts, audiovisual support services, instructional media consultation, and curriculum development programs are offered to members of the Seminary faculty, administration, and Seminary community.

Resource Collection

A resource collection of approximately 8,000 audio and video titles provides access to lectures, sermons, and other significant theological events, many preserved in their original form. Private review facilities and catalogs of the collection are available. Copies may be requested at minimal cost. Descriptive listings from major media distributors and resource publishers are also available.

Learning Opportunities

Instructional opportunities for the exploration of the use of media resources in ministry have been provided as part of the media program for over 30 years. Through the Student Media Project program, students electing to prepare media based class assignments and course materials with the approval of their instructors are provided access to media facilities, equipment, and instruction.

Interested students should contact the Media Production Coordinator for more information about the program and application procedures.

A campus cable network, broadcasting on Channel 12, provides students an opportunity to gain hands-on experience in the production of religious mass media. Several paid student media staff positions are offered for those interested in an in-depth exposure to the media disciplines.

COMPUTER RESOURCE CENTERS

TEMPLETON HALL (LL3)—The Computer Resource Center, located in Room LL3, provides IBM and MACINTOSH personal computers and laser printers for use by members of the Seminary community. WordPerfect and Microsoft Word are available on MAC, DOS, and WINDOWS. INTERNET (E-mail only) is available at this site. The CRC coordinator is available at the Templeton Hall Help Desk to assist in problem solving and in learning the word processing software. Assistance in document conversions (MAC to PC; PC to MAC) is also available.

CN CENTER—IBM and MAC computers are available for use in the Charlotte Newcombe Center at the Charlotte Rachel Wilson Apartments. Dot matrix printers are also available. This site uses stand-alone computers (not connected to the PTS network); E-mail is not accessible.

SPEER LIBRARY (RM. 219) AND LUCE LIBRARY CENTERS—IBM and MAC computers and laser printers are available at these two centers. Word processing packages available are WordPerfect, Microsoft Word, and Nota Bene. Full Internet services and E-mail support are available at these sites.



DIALUP TO PTS—Communication software for dial-up is available for MAC and PC. Internet services and communication software for dial-up are free to students and faculty. Complete information about this resource is available from the Computer Resource Center Coordinator in LL3 Templeton Hall.

CENTER FOR CHILDREN

The Center for Children is licensed by the State of New Jersey and offers full-time or part-time (morning or afternoon sessions) day care, September through mid-June, for children ages 6 months through pre-kindergarten. Day care is available to children of all students, faculty, administrators, and staff and to children of visitors to the Center of Continuing Education. The Center for Children's primary goal is to provide loving and quality care for each child as a unique and valuable member of the community. Social, physical, emotional, intellectual, and spiritual growth are provided for. Learning experiences appropriate for the developmental age of each child are provided daily in a loving, safe, and stimulating environment.

THEOLOGICAL BOOK AGENCY

The Theological Book Agency is located on the ground floor of Mackay Campus Center. In addition to providing the textbooks for all Seminary courses, the store maintains a wide selection of about 12,000 titles representing all fields of theological scholarship, as well as selected other fields related to ministry. The educational policies of the bookstore are under the supervision of the Library Committee.

All books are sold at 10% off the list price, with more expensive volumes sometimes receiving higher discounts. The store offers a variety of services including special ordering and mailing of books. Regularly enrolled students may use their in-store account to charge book purchases. Student account balances are included on the regular monthly Seminary bill and are to be paid to the business office. VISA, MasterCard, and personal checks are also accepted for payment.

T.B.A. hours are posted outside the store and hours of operation are increased during the first three weeks of each semester to accommodate the high demand for books.

DIRECTOR OF ALUMNI/AE RELATIONS AND PLACEMENT

The Director of Alumni/ae Relations is responsible for coordinating the Seminary's services to its alumni/ae. The office maintains a computerized list of all former

students containing information on their degrees and current addresses. The office also keeps biographical files on all former students. Files on students enrolled from 1812 to 1930 are maintained by the Seminary archivist in Speer Library.

All persons who have matriculated at the Seminary, both those who received degrees and those who did not complete a full program, are considered alumni/ae. As members of the Alumni/ae Association, they receive the *Alumni/ae News*, the *Princeton Seminary Bulletin*, and the annual calendar of events scheduled by the Center of Continuing Education.

Alumni/ae Association

The association holds its annual meeting at the same time of the annual Alumni/ae Reunion gathering and is governed by an executive council composed of elected representatives and at-large members appointed by the council. The association meets in diaspora through chapters in various cities. These chapters provide a network for alumni/ae meetings and assist the Seminary in the recruitment and interviewing of applicants, and the placement of graduating seniors. The chapter gatherings provide a setting for Seminary faculty and administration to meet with alumni/ae.

Placement

The Director of Placement seeks to interview seniors in their final year to review with them vocational plans and guide their preparation of dossiers and resumes. The office assists all who need help in placement in the variety of ministries available to graduates. The office serves as a clearing house for any church, denomination, or institution desiring to call or employ a graduate of the Seminary, although teaching positions normally are handled by the Office of Ph.D. Studies. In addition to circulating dossiers and resumes for graduating seniors, the office maintains a current listing of Presbyterian churches (as well as those of other denominations) where there are staff vacancies, and other aids to the placement process.

COMMUNICATIONS/PUBLICATIONS

The Office of Communications/Publications interprets the life and work of the Seminary to its graduates, to the church, and to the general public, so as to nurture concern for and understanding and support of the purposes of the institution. The public is kept informed of the many services of the Seminary community which are available to them and major events in the Princeton community are highlighted for the campus community.

The Office of Communications/Publications produces a quarterly magazine for alumni/ae (*Alumni/ae News*) and a quarterly magazine for friends of the

Seminary (*The Princeton Spire*). In addition, the office works with other departments to produce brochures and print advertising for recruitment, development, and the interpretation of specific programs. The director works to create an image of Princeton Seminary in its printed publications which is consistent and of high quality, and to keep various Seminary constituencies informed of the variety and richness of life on campus and in the ministry of the Seminary's graduates.

The office also maintains a speakers' bureau to provide students and faculty as guest speakers and preachers to churches and academic institutions. All communication with the news media about the Seminary is coordinated through the office.

Tuition, Fees, and Payments

TUITION AND FEES FOR 1995-1996¹

Application Fee \$ 35.00

Tuition²

a. Candidates for the M.Div. and M.A. Degrees

Annual full time tuition (based on fiscal year:

July 1, 1995 - June 30, 1996) 6,500.00

This fee covers up to 34 credits which may be taken according to any one of the following applicable patterns:

1. Summer (Language or CPE)	6 credits	1620.00
Autumn Semester	12-16 credits	2440.00
Spring Semester	12-16 credits	2440.00
2. Summer (Field Education)	2 credits	540.00
Autumn Semester	12-16 credits	2980.00
Spring Semester	12-16 credits	2980.00
3. Autumn Semester	12-17 credits	3250.00
Spring Semester	12-17 credits	3250.00
4. Internship Tuition	3 credits	810.00
Autumn 1996-97	12-16 credits	2845.00
Spring 1996-97	12-16 credits	2845.00 ³

¹ All Seminary charges and fees are payable in U.S. funds.

² Full time students include: M.Div. and M.A. candidates who began their programs prior to June 1, 1992, who are enrolled for a minimum of 10 credits; M.Div. and M.A. candidates who began their programs after February 1992, Th.M. candidates, and resident special students, who are registered for a minimum of 12 credits; and Ph.D. candidates in residence and certain others engaged full time in dissertation preparation. Students enrolled less than full time (*part time*) are charged by the credit (this is also referred to as the "Special Student rate").

³ Fall and spring rates subject to change according to tuition rate in effect.

A candidate for the M.Div. or M.A. degree must be enrolled for a minimum of 12 credits per semester to be considered full time (interns are considered full time for the duration of the internship); however, a student taking no more than 12 credits per semester will not complete the program in the expected six full time semesters (or four full time semesters in the case of an M.A. candidate). M.Div. and M.A. students enrolled for more than 34 credits in the annual tuition period will be charged the part time rate of \$290 for each credit over 34.

b. Candidates for the Th.M. Degree

Annual tuition for the program completed in one academic year (autumn and spring semesters) 6,500.00

A candidate for the Th.M. degree must be enrolled for 12 credits per semester to be considered full time. Th.M. students enrolled for more than 24 credits in an academic year will be charged the part time rate of \$290 for each credit over 24.

c. Candidates for the Ph.D. Degree

1. Annual tuition for a minimum of two years of resident study 6,500.00

2. Annual continuation fee 500.00

(Assessed after the completion of residence until all requirements for the degree have been completed; in addition to the Special Student rate for courses taken for academic credit.)

d. Candidates for the D.Min. Degree⁴

1. Tuition for basic program, exclusive of special workshop fees 6,600.00

2. Continuation Fee 500.00

(Assessed as of September 1, for each year of candidacy beyond three. Applicable to candidates who matriculated prior to September 1991.)

e. Students taking courses for academic credit on a part time basis, whether or not candidates for a Seminary degree⁵

Per credit 290.00

⁴ D.Min. tuition is payable in four installments: \$600 upon acceptance of admission; \$2,000 to be paid 60 days prior to each workshop. Failure to pay the \$2,000 installment at the appropriate time will result in the candidate being dropped from the program. Any exception to this rule may only be with the written approval of the Vice-President for Financial Affairs. In no case, however, will a candidate be permitted to begin a workshop unless the Seminary has received payment of the required installment.

⁵ Regularly enrolled students in Princeton University, Westminster Choir College, New Brunswick

f. Auditors (persons who, although neither students nor guests of the Seminary but with the necessary authorization, are attending classes, during either the fall or spring semester, on a non-credit basis), per credit	100.00
g. Annual tuition for Interns ⁶	100.00
Late Registration Fee ⁷	75.00
Annual Current Fees and Other Charges	
a. Comprehensive fee (charged to all full-time ⁸ students; covers student publications, technological services, student organizations, McCosh Infirmary, and counseling services)	460.00
b. Basic fee (charged to all part-time ⁹ students, and interns; covers student publications, technological services, and organizations, but does not cover infirmary services, counseling, or health insurance)	140.00
c. Deferred Payment Fee (charged to any student account with a remaining balance on the first day of classes of each semester)	30.00
d. Annual student health insurance premium	700.00 ¹⁰
Graduation Fee	
a. Candidates for Ph.D. and D.Min. degrees	65.00
b. Candidates for all other degrees and certificates	15.00
Transcripts and Ph.D. Dossiers	
a. Transcripts, each	2.00
b. Dossiers, each	3.00
I.D. Card Replacement Fee	10.00 ¹¹

Theological Seminary and the Rutgers University School of Social Work, when properly certified to the Registrar, are admitted to classes without charge.

⁶ This is the basic Internship tuition charge. This fee is relevant to only those students beginning their M.Div. candidacy prior to July 1992.

⁷ Charged to anyone who is registering or reregistering after 4:30 p.m. on the last business day preceding the first day of classes of a given semester. No new registration or reregistration will be accepted after 4:30 p.m. on the fifth day of classes of a semester.

⁸ See note 2.

⁹ See note 2.

¹⁰ Charge subject to adjustment in the event medical premium is revised. Students may purchase coverage for dependents at additional charge.

¹¹ This fee is raised by increments of \$5.00 each time a card must be replaced.

Student Mail Box Key Replacement Fee	5.00
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An orientation fee of \$35.00 is charged to all new and transfer degree candidates and special students, who matriculate in the autumn semester. The orientation fee for students matriculating in the spring semester is \$10.00.

ROOM AND BOARD DURING REGULAR YEAR

Housing Deposits/Security Deposits

A \$100 deposit will be assessed of all incoming and returning students, in order to reserve Seminary housing. This deposit will be credited to the student's account for the semester forthcoming. In addition to the housing deposit, each dormitory resident shall be assessed a security/damage deposit of \$100, and each apartment resident shall be assessed a security/damage deposit equal to one month's rent. The security deposit shall be returned at the time the housing lease is terminated after satisfactory inspection of the premises.

Dormitories (Single Students)

Room and board	\$4,200.00
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Rooms in the Seminary dormitories are furnished with bedframe, mattress, pillow, chest of drawers, chairs, desk, mirror, and bookcase. Bed linen and blankets for a single bed, and towels, must be provided by the student.

A single student on a regular program is expected to room in one of the Seminary dormitories. Students who occupy Seminary accommodations are required to be enrolled for a full-time program throughout the period of residence and to take their meals in the Mackay Campus Center.

A drawing for choice of rooms for current residents in the dormitories is held in April, and remaining rooms are assigned to new students. Some single rooms ordinarily are available for incoming students with special needs.

Dormitory accommodations are intended primarily for students who are enrolled full time; however, provision occasionally may be made on an available space basis for persons registered for part-time studies.

Candidates for the Ph.D. degree are eligible to occupy Seminary accommodations during the first four years of their program. Candidates for the Th.M. degree ordinarily may occupy Seminary facilities for one academic year only, during which period they are expected to pursue a full-time program.

Dormitories are open for regular occupancy the Wednesday preceding the beginning of classes and close at 4:30 p.m. on the day after commencement. Dormitory occupancy will not be available during the summer months except for regularly enrolled summer students.

Apartments (Students with One or More Dependents)

One-Bedroom Units	\$320.00
Two-Bedroom Units	410.00
Three-Bedroom Units	490.00

A large number of unfurnished apartments are located at the Charlotte Rachel Wilson complex, approximately four miles from the main campus. They are available to married students with or without children and to single parents with dependents. Each unit contains a living room, dining area, kitchen, bath, and either one or two bedrooms. A smaller number of unfurnished apartments of varying sizes, some with provision for couples with children, are available on the Tennent campus. Seminary apartments are rented to students under a lease arrangement. The period of the lease is from July 1 to June 30, except for the first year when the lease begins on September 1. Please note that waterbeds and kerosene (space) heaters are not permitted in Seminary apartments.

Although an increasing number of married students will occupy Seminary apartments, some families will find it desirable or necessary to secure accommodations in Princeton or the surrounding area. The Seminary maintains an Office of Housing to assist couples in finding adequate accommodations, although final responsibility for obtaining such accommodations rests with the student. More complete information on lease terms is contained in the *Handbook* of the Princeton Theological Seminary. All inquiries concerning married student housing, whether Seminary or off-campus, should be addressed to:

Director of Housing
Princeton Theological Seminary
P. O. Box 821
Princeton, New Jersey 08542-0803

Board Service

All quoted rates that include board privileges are subject to change.

Board payment covers three meals a day (two meals on Sunday) during periods when the Seminary is in session. Services under the plan begin with breakfast on Wednesday, September 13, 1995, and conclude with the evening meal on Saturday, May 11, 1996. These services are suspended during the following periods of recess:

1. Thanksgiving: suspended after the evening meal on Wednesday, November 22, and resumed for breakfast on Monday, November 27.
2. Christmas Recess: suspended after the noon meal on Friday, December 15, and resumed for breakfast on Tuesday, January 2.
3. Inter-Semester Recess: suspended after the evening meal on Thursday, January 18, and resumed for breakfast on Monday, January 29.

The dining hall is open on a cash basis during most periods when the board

plan is not in operation. All food service, however, is suspended during the following periods:

1. The Thanksgiving recess
2. The Christmas recess
3. The Saturdays and Sundays in the intersemester recess
4. All weekends during the period after Commencement until the board plan recommences in the fall. Students should plan to eat elsewhere at these times when the cafeteria is closed. Fire regulations do not permit cooking in the residence area of the dormitories.

Field education students who are absent from the Seminary at least two full days each weekend on assignments certified by the Office of field Education will receive a credit of \$25.50 for each weekend during which the board plan is in effect.

Students seeking to be excused for medical reasons from board in the dining hall must provide documentation in the form of a letter from a medical doctor citing the medical problem and diet prescribed. The letter must be submitted to the Director of Student financial Aid prior to the beginning of the term for which this exemption is requested.

Room and Board during Summer

A limited number of dormitory rooms may be available to single students in Seminary degree programs who find it necessary to remain in Princeton, even though they are not enrolled in the summer school or the summer language program. For further information, contact the Director of Housing.

HEALTH CARE

McCosh Infirmary

Full time students of the Seminary, or part time students who elect to pay the McCosh infirmary fee, should utilize the Princeton University infirmary when they require medical attention.

1. Every student who becomes ill or suffers an accident should report directly to the infirmary for examination by a staff physician. If the student is taken ill in his or her room and is unable to go to the infirmary, a physician at the infirmary should be notified immediately. The infirmary telephone (258-3139) is covered 24 hours a day, except during the Christmas and summer holidays.

2. If a student is confined to the infirmary less than one week, no charge is made for board. If confinement is for one week or more, charges will be assessed at current Princeton University rates from the time of admission to the infirmary. In the latter case, an adjustment will be made on the Seminary board bill if he or she pays a room and board charge to the Seminary.

3. During the Summer before registration, an entering student must submit a health and immunization history and a record of medical examination completed by his or her family or school physician. A standard report form for this purpose is made available by the infirmary through the Office of Vocations and Admissions of the Seminary. *This documentation is required by law and no one will be allowed to register for classes until a satisfactory immunization record for him or her is on file at McCosh Infirmary.*

The infirmary staff includes two psychiatrists and a clinical psychologist who may be consulted by students desiring their assistance.

Participation in the health program of the University infirmary is made possible by an 1892 gift of \$3,750, by the Reverend William Lewis Moore of New York City and Mrs. Matthew Baird of Philadelphia, which established an endowment in the infirmary for the benefit of the Seminary in memory of William Lewis Moore, Jr. In 1923 Mr. E. Francis Hyde of New York City contributed \$25,000 on behalf of the Seminary toward the construction of a new building. The Seminary, by an annual contribution toward the maintenance of the infirmary, assumes its share of the cost of operation.

John Hancock Student Health Insurance Plan

To supplement the excellent facilities and program of the McCosh Infirmary, Princeton Seminary has arranged a major medical insurance program for its full-time students through John Hancock. This plan is designed to cover most of the usual cost of hospitalization, prescription drugs, and other major medical insurance costs a student may incur as a result of an accident or illness. Participation in the Plan is mandatory for all full-time students of the Seminary (see the definition in the note at the foot of page 000) who cannot demonstrate that they are enrolled in a like or superior major medical insurance program. Coverage is also available for dependents of Princeton Seminary students, for an additional charge.

Cost

The comprehensive fee charge includes a premium allowing students to seek medical assistance at the McCosh Infirmary. The cost for students to enroll in the John Hancock Insurance plan for 1995-96 will be \$700. Dependents may be included for an additional fee. For more information about the John Hancock Student Health Insurance Plan for PTS students, please call National Student Services at 1-800-345-1335.

PAYMENT OF ACCOUNTS

Charges for tuition, fees, board, and room are due and payable *on or before the first day of each semester*. Rental for Stockton Street and Charlotte Rachel Wilson accommodations is payable monthly, due in advance on the first business day of each month. Payment may be made by mail, or in person at the bursar's window adjacent to the Business Office in the Administration Building.

A handling charge of \$10.00 will be assessed for any check payment returned for insufficient funds. Should any subsequent check be returned for lack of funds, the Seminary will expect cash or a cashier's check as payment.

The special arrangement with Princeton University for the use of McCosh Infirmary and Firestone Library is possible through responsible attention to bills incurred by Seminary students. In order to assure continued cooperation, the Seminary will settle such accounts not paid within 60 days and will apply such charges to the student's account with the Seminary.

Payment Plans

In the cases of charges payable at the beginning of the semester, the student may either (a) make payment in full before the first class day of the semester, in which instance no service fees will be assessed, or (b) elect the deferred payment plan. *A \$30.00 deferred payment fee is assessed each semester of all students on this plan.* Any student wishing to be on the deferred payment plan may do so, by contacting the Bursar and filling out a form. An estimated total cost, will be calculated based upon the student's registration and scholarship aid. The amount due will be divided into three equal installments. The first payment will be due on or before the first day of classes. The following two will be due by the end of the last business day in October and November, for the fall term, and February and March, for the spring term. As this billing is based on an estimated charge, the student will be billed for the actual amount due on the November statement in the fall and on the March statement in the spring. If the estimate creates a credit balance, the student will be given a refund at the end of the semester. *Any student who has an account balance remaining as of the first class day of the semester will be placed on the deferred payment plan automatically and assessed the \$30.00 fee.* The payment plan for D.Min. students is outlined on page 168. *Special and unclassified students (those persons not seeking a Princeton Seminary degree), together with auditors, are responsible for payment in full on the first day of the term.*

A service charge at a periodic rate of 1.5% per month (which represents an annual rate of 18%) will be assessed on all unpaid accounts. In the case of the deferred payment plan, the service charge is applied at the end of the month to the amount scheduled to be due for that month.

A student's preliminary registration for a new semester will be cancelled after the fifth business day following the due date of the last deferred payment installment, unless the Registrar receives certification from the Business Office that all accounts for earlier semesters have been satisfied. No degree may be awarded by the Seminary or transcript issued unless the student has met all financial obligations to the institution.

REFUNDS

If (a) a student withdraws from the Seminary while a semester is in progress, having secured the approval of the Dean of Student Affairs for the withdrawal, or (b) a part-time student reduces his or her academic load after the first day of classes of a semester, having notified the Registrar, charges for the classes discontinued, and for room and board before withdrawal, will be assessed as follows:

1. Tuition:

During first 11 class days of semester	20%
During next 14 class days of semester	50%
Thereafter	100%

2. Room and Board [weekly rates, subject to change] \$160

No portion of any fee is refunded. *If the withdrawal is without the approval of the Dean of Student Affairs, the student is liable for the full semester's tuition.*

If the student who withdraws from the Seminary *has received a financial aid award* from the institution, consideration should be given to the *special provision under "Grants"* on page 176.

If a student withdraws from the Summer Session after classes have begun, he or she shall be responsible for the full tuition charges. If he or she has been living in one of the campus dormitories, room and board charges will be prorated.

FINANCING A SEMINARY PROGRAM

Basic charges for a single student enrolled in a full-time degree program, including tuition, comprehensive fee, and the cost of room and board, will total approximately \$11,160 annually. A single student will find that his or her other expenses during the academic year, exclusive any of vacation expenditures and transportation, will be about \$3,575.

Married students will find that living costs, in addition to basic tuition and comprehensive fee, vary according to their housing arrangements, food purchases, and personal habits. Students with families should contact the Director of Housing regarding living accommodations.

PTS Grant Aid

PTS grant assistance is awarded on the basis of demonstrated need to full-time students enrolled in either the M.Div. or M.A. program. To assist the Seminary in assessing the individual's need for PTS grant aid, students are required to complete the FAF, FAFSA forms and the PTS Student Financial Aid Application provided by the Admissions Office. These forms can also be obtained directly from the Financial Aid Office. The Director of Student Financial Aid will review the applicant's resources and expenditures, and will then make a determination of aid eligibility by subtracting their calculated resources from the student's budget. The Seminary in this process seeks to assist needy students through its PTS grant program and thus seeks to reduce the student's anxiety about finances, and excessive student loan indebtedness. For the 1995-96 school year, PTS will cover up to 100% of a student's calculated needs up to the cost of tuition and comprehensive fee.

A single master's degree candidate who receives a grant, scholarship, or fellowship from the Seminary is required to live in Seminary accommodations, if available, unless excused. Consult the Director of Student Financial Aid for further information on eligibility for an exclusion from this policy.

EXCEPTIONAL FINANCIAL NEED GRANT

This program is designed to provide additional grant aid to students (with high student loan debt) who are either single parents or married with children (whose spouse is unemployed or underemployed). Eligible students may receive up to \$3000 in additional grant aid through the EFN program. Consult the Student Financial Aid Handbook for eligibility criteria.

PH.D. STUDIES GRANT

Princeton Seminary doctoral candidates who are not awarded Doctoral Fellowships may be considered for a Ph.D. Studies Grant. Eligible single or married students (with no children) may receive a grant for 100% of their need up to a maximum award of \$5,500 per academic year. Students who are married with children living with them at the Seminary may be eligible to receive a Ph.D. Studies Grant for a maximum of \$10,000 per academic year.

Doctoral students can be considered for a Ph.D. Studies Grant for a maximum of four academic years (8 semesters). More details on funding a doctoral program will be found in the Ph.D. supplement.

Self-support

It is assumed that a Seminary student will make every effort toward self-support to meet the demands of his or her program of studies. It is suggested that students who have had to borrow to meet their expenses during the school year consider employment or a funded field education placement during the summer. These

positions can be secured through the Office of Field Education during both the summer and the academic year (except in the case of first-year students).

Other sources of income include employment in the Seminary dining hall, library, book agency, administrative offices, and other on-campus positions. The Personnel Office and the Office of Student Financial Aid assist students in finding these positions. As a service to Seminary spouses, these offices annually publish a booklet which contains a listing of outside employers who most frequently hire Seminary spouses.

Applications for grant and loan assistance are considered on the basis of financial need, regardless of race, national or ethnic origin, sex, handicap, or denominational affiliation. Seminary grants, within the limits of available funds, vary in amount depending upon the student's overall financial situation. Grants are awarded without obligation of repayment and are subject to the student's maintaining "satisfactory academic progress" as defined in the *Handbook*. *Should a student withdraw or change to part-time status prior to the end of a semester, grant assistance may be subject to reduction based upon the attendance or status period.* The Director of Student Financial Aid may be consulted for further information.

Students who are members of the Presbyterian Church (U.S.A.) and have *Inquirer* status or are under the care of a presbytery for a church vocation, or who are candidates preparing for service in one of the boards or agencies of the denomination, may apply for grant or loan assistance from the Vocation Agency of the Presbyterian Church (U.S.A.) Financial Aid for Studies Unit. Grant and loan applications are made through the Office of Student Financial Aid at PTS.

Certain other denominations, such as the United Methodist Church, also make funds available to Princeton Seminary students preparing to enter ministerial or other professional service in the denomination. Students must contact their denominations directly for information on these programs.

Title IV federal financial aid (Federal Stafford, Federal Perkins, and Federal Work-Study) are also available to eligible Princeton Seminary students. Students must complete the Free Application for Federal Student Aid (FAFSA), meet federal standards of eligibility and maintain "satisfactory academic progress." For more information about federal aid opportunities and the application process, please contact the Director of Student Financial Aid.

The loan funds listed above carry interest rates ranging from 5% to 8.25%. Repayment, and the assessment of interest, do not begin until the student has completed full-time study, except for the unsubsidized Stafford Loan program for which interest begins to accrue from the date the loan is made. *Additional loans are NOT recommended when college and seminary academic indebtedness reaches \$12,000.*

Additional information

More detailed written information from the Office of Student Financial Aid concerning the aid programs administered by the Seminary is available upon request. The Student Financial Aid Handbook includes: a description of the entire Financial Aid Program, policies and procedures, criteria for selecting recipients, for determining award amounts and limits, and for initial and continuing eligibility, payment arrangements, current costs, the Seminary's refund policy, and aid recipient rights and responsibilities.

Other information available from the Office of Student Financial Aid includes:

- ~ Guides to Alternative Sources of Financial Aid
- ~ John Hancock Student Health Insurance Program
- ~ Guide to Student/Spouse Employment
- ~ Financial Aid Brochure

In addition, as mandated by federal regulations, summaries of student placement and remuneration surveys of graduates are available upon request from the Office of the Director of Alumni/ae Relations and Placement.



KRYSTIN GRANBERG

Scholarships, Fellowships, and Awards



FELLOWSHIPS AND SCHOLARSHIPS

Master of Divinity Candidates

PRESBYTERIAN LEADERSHIP AWARD

Beginning in the academic year 1995-96, the Seminary will offer for the first time a limited number of Presbyterian Leadership Awards. These merit-based awards will cover the student's tuition, comprehensive fee, single room and board plus an additional \$900 for the academic year. They will be awarded to prospective students who are outstanding candidates for Pastoral Ministry in the Presbyterian Church (U.S.A.) and have a high level of academic achievement. Candidates are recommended for the award through the admissions process. The Presbyterian Leadership Award will be renewed automatically as long as the recipient maintains full-time enrollment and a year-end cumulative G.P.A. of 3.30 or above.

PRESIDENTIAL FELLOWSHIPS

The Seminary will offer a limited number of Presidential Fellowships (which will cover tuition, comprehensive fee, single room and board, plus \$900) to prospective students in the Master of Divinity or Master of Arts programs on the basis of extraordinary academic achievement and demonstrated commitment to the life and mission of the church.

Candidates for this renewable fellowship are recommended to the President through the admissions process. Presidential Fellowships will be renewed for those students who continue to maintain a year-end cumulative g.p.a. of 3.50 or above.

Consult the Student Financial Aid Handbook for more details.

SEMINARY FELLOWSHIPS

A limited number of Seminary Fellowships (which will cover tuition, comprehensive fee, plus \$900) will be awarded to prospective students in the Master of Divinity or Master of Arts program on the basis of outstanding academic achievement and demonstrated commitment to the life and mission of the church.

Candidates for this renewable fellowship are recommended for this award through the admissions process. Seminary Fellowships will be renewed for those students who continue to maintain a year-end cumulative g.p.a. of 3.30 or above.

A single master's degree candidate who receives a grant, scholarship, or fellowship from the Seminary is required to live in Seminary accommodations, if available, unless excused. Consult the Director of Student Financial Aid for further information on eligibility for an exclusion from this policy.

Doctor of Philosophy Candidates

PRINCETON DOCTORAL FELLOWSHIPS AND DOCTORAL STUDY GRANTS

Fellowship awards or Merit Tuition Scholarships may be made to doctoral students on the basis of demonstrated academic merit and promise of scholarly accomplishment in a chosen field of advanced study. Grant awards may also be available for doctoral candidates who demonstrate financial need. More detailed information is available in the *Ph.D. Supplementary Announcements*, which may be obtained upon request from the Office of Ph.D. Studies.

THE GEORGE S. GREEN FELLOWSHIP FOR DOCTORAL STUDY IN OLD TESTAMENT

One fellowship for doctoral work in Old Testament may be awarded for up to four years of study to that senior in the Master of Divinity program at the Seminary, or that candidate in the Master of Theology program at the Seminary, who is recommended for outstanding academic achievement and scholarly promise by the professors in Old Testament. The maximum stipend for the fellowship is \$11,000 plus tuition per year.

DOCTORAL TEACHING FELLOWSHIPS

Some doctoral teaching fellowships are awarded annually according to needs in the curriculum. A fellow appointed on a full-time basis receives taxable remuneration of \$3000, covering 240 hours of service during a semester. A fellow on half-time appointment receives taxable remuneration of \$1500 and performs 120 hours of service. Fellowships are ordinarily, but not exclusively awarded to applicants who have completed the first year of doctoral study.

Applicants and candidates in all programs should address inquiries concerning financial assistance to:

Director of Student Financial Aid
Princeton Theological Seminary
P. O. Box 821
Princeton, New Jersey 08542-0803

AWARDS

Senior Class Fellowships

Fellowships have been established in the Seminary for the pursuit of advanced study in theology. In 1879 Mr. George S. Green of Trenton, New Jersey, founded a fellowship for the encouragement of advanced study in Old Testament Literature. In 1889 the alumni of the Seminary contributed a fund for a fellowship in New Testament studies. In 1891 Mrs. Elizabeth Robertson of New York City established the Archibald Robertson Scholarship. In 1900 Professor William Henry Green, D.D., LL.D., by bequest provided a fund for fellowship purposes. In 1905 by bequest of Mrs. Mary W. Winthrop of New York City, the Gelston-Winthrop Memorial Fund was created and from this fund an annual appropriation was made by the Trustees for the maintenance of three fellowships. In 1943 a fellowship was established on the Samuel Robinson Foundation. The fellowships were reorganized in 1945 by the Trustees of the Seminary and several fellowships established upon these foundations with an honorarium of \$2,500 each. Fellowships are available in Old Testament, New Testament, the Department of History, the Department of Theology, the Department of Practical Theology, and the Program in Religion and Society. The fellowships are awarded in accordance with the following rules:

1. In order to become a candidate for a fellowship, a student must be a member of the senior class who has been in residence in the Seminary as a member of the middle class.
2. Not later than April 1, the candidate must indicate to the Office of the Dean of Academic Affairs his or her intention to submit a thesis in competition and must specify the area in which it is to be considered.
3. The candidate must present for regular academic credit a thesis in a specified field. The thesis shall not have been previously evaluated by any member of the faculty. A copy of the thesis must be delivered at the Office of the Dean of Academic Affairs by 4:30 p.m. on the last class day of the spring semester.
4. The fellowship award will be made by the faculty, upon recommendation of the department or program concerned, and will be announced at Commencement. The faculty in all instances reserves the right not to grant a fellowship during a particular year, if in the judgment of the readers no thesis in the area qualifies for this special consideration.
5. A student who submits a thesis in competition for a fellowship, whether or not he or she is successful in the competition, will receive departmental and/or elective academic credit for the work, provided it meets the usual requirements for a thesis in the department to which it is submitted.
6. A fellow shall pursue studies, principally in the subject in which the fellowship has been awarded, conducting the work either in this Seminary or in

some other approved graduate institution. He or she shall submit a program to the Registrar for approval and subsequently shall make to the Registrar periodic reports of progress. A fellow shall study for a full academic year, which year shall be the next ensuing after appointment. Permission to postpone study requires Seminary approval. Such request shall be submitted to the Registrar. A fellowship must be used within five academic years.

THE FELLOWSHIP IN OLD TESTAMENT

Established on the George S. Green Foundation, the Senior Fellowship in Old Testament may be awarded to that student who presents the best senior thesis in this field and who qualifies under the fellowship regulations outlined above.

THE FELLOWSHIP IN NEW TESTAMENT

Established on the Alumni Foundation, the Archibald Robertson Scholarship and the William Henry Green Foundation, the Senior Fellowship in New Testament may be awarded to that student who presents the best senior thesis in this field and who qualifies under the fellowship regulations outlined above.

THE FELLOWSHIP IN HISTORY

The Senior Fellowship in History may be awarded to that student who presents the best senior thesis in a division of this department and who qualifies under the fellowship regulations outlined above.

THE FELLOWSHIP IN THEOLOGY

The Senior Fellowship in Theology may be awarded to that student who presents the best senior thesis in a division of this department and who qualifies under the fellowship regulations outlined above.

THE FELLOWSHIP IN PRACTICAL THEOLOGY

Established on the Samuel Robinson Foundation, the Senior Fellowship in Practical Theology may be awarded to that student who presents the best senior thesis in a division of this department and who qualifies under the fellowship regulations outlined above.

THE FELLOWSHIP IN RELIGION AND SOCIETY

The Senior Fellowship in Religion and Society may be awarded to that student who presents the best senior thesis in this program area and who qualifies under the fellowship regulations outlined above.

The Graduate Study Fellowship for the Parish Pulpit Ministry

A fellowship for overseas study, given by an anonymous friend, is available for award to a graduating senior who is committed to the parish pulpit ministry and is a member of a Protestant Church. Homiletic talent, academic performance, and strength of character are considered in making the award.

Fellowships at Jerusalem and Athens

Inasmuch as Princeton Theological Seminary makes an annual contribution to the American School of Oriental Studies at Jerusalem and to the American School of Classical Studies at Athens, qualified students can sometimes be recommended in competition for annual fellowships at each of these schools. For further details, students who are interested should consult with Mr. Charlesworth regarding studies at Athens or with Mr. Roberts regarding studies at Jerusalem. By virtue of an association with the Hebrew Union College Biblical and Archaeological School in Jerusalem, it also is possible for qualified students to be recommended for research fellowships in Israel.

The Tuebingen Exchange Fellowship

Through an arrangement with the University of Tuebingen, a fellowship has been established through which a year of study at that institution is provided following completion of the Master of Divinity program. Senior M.Div. candidates are eligible to apply for this fellowship by writing to the Dean of Academic Affairs by February 1. Academic excellence and proficiency in German are the two primary qualifications for the award.

The University of Edinburgh Exchange Fellowship

Through an arrangement with the University of Edinburgh, a fellowship has been established for a year of study at that institution. Students who will have completed at least one year of the M.Div. program at the end of the current academic year may apply. Applications should be submitted by March 1 to the Dean of Student Affairs.

PRIZES AND SPECIAL AWARDS

Year by year a considerable number of prizes are offered for special work or attainments. The recipients of such prizes must have completed creditably all the studies of the year.

Except where an essay is required, the inclusion of a prize in the descriptive paragraphs below does not constitute an assurance of its availability during the year 1995-96. Essays submitted for prizes must be signed with an assumed name, accompanied by a sealed envelope containing the name of the author, and presented at the Office of the Dean of Academic Affairs by 4:30 p.m. on the last class day of the semester.

Graduate Students, Seniors, Middlers, Juniors

THE SAMUEL ROBINSON FOUNDATION PRIZES

By the generosity and vision of Presbyterian layman, Mr. Samuel Robinson, a

considerable sum of money has been donated to Princeton Seminary to stimulate interest in the Westminster Shorter Catechism. Believing, upon the ground of his personal experience, that there is no single statement of Christian doctrine more admirably suited than the Westminster Shorter Catechism to challenge the thought of young people upon the basic truths of the Christian religion, the donor has founded a number of prizes and a fellowship.

For the year 1995-1996 up to thirty-three prizes will be awarded, for which juniors, middlers, seniors, and graduate students may try, provided they have not previously received a Samuel Robinson Prize.

The basis of awarding of prizes shall be both an oral examination on the text and a written examination on the text and its interpretation.

A student may receive a prize on the Robinson Foundation only once during his or her period of study at the Seminary.

THE DAVID HUGH JONES PRIZE IN MUSIC

Through the generosity of former members of the Princeton Seminary Choir, a prize was established in honor of Dr. David Hugh Jones, Professor of Music, who retired from the Seminary in 1970 and died in 1983, and is offered periodically to that student who, in the judgment of the faculty, has contributed most to the musical life of the Seminary campus.

THE ROBERT GOODLIN PRIZE

Through the generosity of family and friends, this prize has been established in memory of Robert Paul Goodlin, a member of the senior class of 1961. The award will be made to a worthy student who has displayed a particular interest in clinical training.

THE WARWICK FOUNDATION SCHOLARSHIP GRANT

This award is given through the Warwick Foundation by Mr. and Mrs. Kenneth W. Gemmill in honor of Mr. Gemmill's father, Benjamin McKee Gemmill, D.D., a graduate of Princeton Theological Seminary in 1892.

THE FREDERICK NEUMANN PRIZE FOR EXCELLENCE IN GREEK AND HEBREW

Through the generosity of Dr. Edith Neumann, this prize has been established in memory of her husband, Dr. Frederick Neumann (1899-1967), and is awarded annually, upon recommendation of the Department of Biblical Studies, to that upcoming middler or senior student who has demonstrated excellence and the most promise in the basic courses in Hebrew and Greek.

THE AMERICAN BIBLE SOCIETY AWARD

In gratitude for the work of colleges and seminaries in preparing students for the Christian ministry, each year the American Bible Society makes possible the Scholarly Achievement Presentation of a Bible to a student who has demonstrated excellence in biblical studies.

Senior Prizes

THE JAGOW PRIZES IN HOMILETICS AND SPEECH

Through the generosity of Mr. Charles H. Jagow there was established in 1977 the Jagow Family Fund. A portion of the income from this endowment provides annually two prizes to be awarded to those students who during the year have made the greatest progress or displayed outstanding achievement in homiletics or speech.

THE MARY LONG GREIR — HUGH DAVIES PRIZE IN PREACHING

In 1923 the Synod of Pennsylvania (Welsh), by a gift to the Trustees of the Seminary, established the Hugh Davies Fund in memory of the Reverend Hugh Davies (1831–1910), an honored minister and historian of the Calvinistic-Methodist Church in Pennsylvania. In 1944 Elizabeth J. Greir left funds to establish one or more prizes in connection with the work of students “for excellence in oratory, in delivery of sermons, addresses, or declamations.” The interest derived from these two funds provides annually a prize to be awarded to that member of the senior class whose preaching and other forms of oral communication shall be accounted the best in thought, composition, and delivery.

THE JOHN ALAN SWINK PRIZE IN PREACHING

Mr. and Mrs. Sylvan S. Swink began this prize in memory of their son, John Alan Swink, a member of the senior class of 1952. The prize was subsequently endowed by John’s sister, Mrs. William Sieber, and her husband. It may be given to a member of the senior class who has shown most improvement in preaching during his or her Seminary course.

THE CHARLES J. RELLER ABIDING MEMORIAL FUND AWARD

The Neshaminy-Warwick Presbyterian Church of Hartsville, Pennsylvania, has established this award in memory of Charles J. and Caroline Z. Reller, devoted members of that congregation. The award will be granted annually to the student in any degree program who is judged by a committee appointed by the president of the Seminary as having actively exhibited great Christian concern for others in the year preceding his or her graduation.

THE JOHN T. GALLOWAY PRIZE IN EXPOSITORY PREACHING

Established in 1970 in honor of the Reverend Dr. John T. Galloway, this prize is awarded, upon recommendation of the professors of homiletics, to a member of the senior class who throughout his or her years as a Master of Divinity candidate has indicated a special interest and a competence in courses in expository preaching, and who in the preaching class has delivered an unusually good expository sermon. Dr. Galloway, who died in 1985, was a minister of the Presbyterian Church in Wayne, Pennsylvania, and a member of the Seminary’s Board of Trustees from 1959 until his retirement to emeritus status in 1983.

THE SAMUEL WILSON BLIZZARD MEMORIAL AWARD

Through the generosity of former students, colleagues, and friends, there was established in 1976 an award in memory of the Reverend Samuel Wilson Blizzard, Jr., an influential sociologist and alumnus in the class of 1949, who at the time of his death was Maxwell M. Upson Professor of Christianity and Society Emeritus, in the Seminary. It is given annually to a member of the graduating class who in the judgment of the faculty has displayed particular concern and aptitude for the social ministry of the church.

THE FRIAR CLUB AWARD

Through the generosity of the Friar Club alumni, there was established in 1977 the Friar Club Alumni Award, to be given to a member of the senior class who has contributed significantly to the life of the Seminary community.

THE EDLER GARNET HAWKINS MEMORIAL AWARD FOR SCHOLASTIC EXCELLENCE

Through the generosity of friends and former parishioners, an award has been established in memory of the Reverend Dr. Edler G. Hawkins, Moderator of the One Hundred and Seventy-Sixth General Assembly, who at the time of his death was Professor of Practical Theology and Coordinator of Black Studies in the Seminary. The recipient of this award shall be that Afro-American member of the senior class who has achieved the highest cumulative grade point average within the first fifth of the previous year's graduating class. The grant shall take the form of a credit at the Theological Book Agency.

THE KENYON J. WILDRICK AWARD

The Benevolence Committee of the Community Congregational Church of Short Hills, New Jersey, established this award in 1985 in honor of their pastor, the Reverend Kenyon J. Wildrick. Annually, this award for excellence in homiletics is presented to a student in the graduating class.

THE JOHN HAVRAN PRIZE IN CHRISTIAN EDUCATION

Through the generosity of Doris Havran, an alumna of the Seminary in the M.A. program, there was established in 1985 a prize in Christian education in honor of her husband who, in Mrs. Havran's words, contributed most to her efforts to learn of her faith and to attend the Seminary and answer her own call to the ministry. This award is made annually, upon nomination by the faculty in Christian Education, to a graduating M.A. student who shows creativity and promise of excellence for the practice of educational ministry.

THE GEORGE L. RENTSCHLER PRIZE IN SPEECH COMMUNICATION

Through the generosity of the Reverend George L. Rentschler, an alumnus in the class of 1941, there has been established a prize in the area of speech communication. Annually, upon nomination by the Egner Professor of Speech,

this award recognizes that person in the graduating year who has shown excellence in speech.

THE ROBERT BOYD MUNGER PRIZE IN YOUTH MINISTRY

Through the generosity of friends, there was established in 1986 a prize to honor the Reverend Dr. Robert Boyd Munger, a distinguished alumnus in the class of 1936 and an alumni/ae trustee of the Seminary from 1967 to 1970. This prize honors one who helped organize some of the first deputation teams to young people while he was a student at the Seminary, and who was an effective communicator of the gospel to young people throughout his ministry. The award is made annually to a graduating student in either the Master of Divinity or the Master of Arts in Christian Education program who has demonstrated academic achievement and has taken part in a significant ministry to teenage or college-age young people after beginning his or her seminary studies.

THE REVEREND WILLIAM ALFRED BYRD PRIZE

In 1987, Mr. Franz A. Byrd established the Reverend William Alfred Byrd Prize in memory of his father, a distinguished alumnus of the Seminary in the class of 1894. Annually the prize is awarded to the graduating senior who has contributed in an outstanding way to the Seminary community during his or her student days.

THE PRESBYTERIAN MEDICAL CENTER OF PHILADELPHIA

CLINICAL STUDIES AWARD

The Presbyterian Medical Center of Philadelphia Clinical Studies Award is given to a senior who has shown special promise in clinical studies, has completed a quarter of Basic Clinical Pastoral Education, and has been accepted into Presbyterian Medical Center of Philadelphia's nine-month residency. The award is made by the faculty on the recommendation of the Practical Theology Department.

THE AARON E. GAST AWARD IN URBAN MINISTRY

In 1986, the Aaron E. Gast Fund for Urban Ministry was established with the Presbyterian Church (U.S.A.) Foundation, with the income to go to Princeton Theological Seminary to fund an annual award in honor of the Reverend Dr. Aaron E. Gast, an alumnus in the class of 1953 and an alumni/ae trustee of the Seminary from 1971 to 1974. Dr. Gast has had an impressive ministry in urban pastorates, most notably, the First Presbyterian Church of Germantown, Pennsylvania. A former Dean of the Conwell School of Theology at Temple University, where he placed great emphasis on theological education for urban ministry, Dr. Gast retired as chairman of the Presbyterian Church (U.S.A.) Foundation in 1990. This award is made annually to a graduating senior who has a special commitment to urban ministry and has accepted a call to a parish within a major metropolitan area.

THE BRYANT M. KIRKLAND PRIZE FOR EXCELLENCE IN PRACTICAL THEOLOGY
 Endowed in 1989 by Mr. and Mrs. George B. Beitzel in honor of the Reverend Dr. Bryant M. Kirkland and in appreciation of his twenty-five-year ministry at the Fifth Avenue Presbyterian Church in New York City, this prize recognizes the graduating senior who has demonstrated excellence in the academic disciplines which compose the Department of Practical Theology and who gives promise of effective pastoral ministry as exemplified by the honoree, a distinguished alumnus in the class of 1938 and trustee emeritus of the Seminary, in his several pastorates prior to his retirement in 1987.

**THE ARTHUR PAUL RECH MEMORIAL PRIZE IN THEOLOGY
 AND PASTORAL MINISTRY**

In 1990, Mrs. Jean May Rech, a trustee of the Seminary, established a prize in memory of her husband, the Reverend Dr. Arthur Paul Rech, a member of the class of 1945. This prize is to be awarded annually by the Department of Practical Theology to the graduating senior who has demonstrated academic excellence in the disciplines of practical theology and evidenced personal commitment to the practice of ministry in the life of the church.

THE DAVID B. WATERMULDER PRIZE IN CHURCH LEADERSHIP

In January 1991 the Board of Trustees announced the establishment of a prize in honor of the Reverend Dr. David B. Watermulder, pastor emeritus of the Bryn Mawr Presbyterian Church, Bryn Mawr, Pennsylvania, in recognition of his outstanding leadership in the Church at all levels and his dedicated service to the Seminary as a trustee and as chairman of its Board of Trustees from 1985 to 1991. Endowed by his friends, former associates, and colleagues on the Board of Trustees, this prize is to be awarded annually to the graduating senior who shows the greatest promise of exercising the quality of leadership in the Church characterized by Dr. Watermulder's distinguished ministry.

THE JEAN ANNE SWOPE AND JAMES L. MECHEM PRIZE IN CHRISTIAN ETHICS
 Established in 1993 by the Moriah-Olivet United Presbyterian Church of Utica, New York, in honor of the Reverend Jean Anne Swope, an alumna in the class of 1972, and the Reverend James L. Mechem, an alumnus in the class of 1958, this prize is to be awarded to a graduating senior for excellence in the field of Christian ethics without submitting a thesis.

Senior and Middler Prizes

**THE ROBERT L. MAITLAND PRIZES IN NEW TESTAMENT EXEGESIS
 AND ENGLISH BIBLE**

In 1890 Mr. Alexander Maitland, of New York, founded the Robert L. Maitland prizes in memory of his father. Seven hundred fifty dollars will be given for the

best exegesis of a passage of the New Testament. The passage for 1995-1996 is: I Corinthians 15.

Seven hundred fifty dollars will be given for the best essay on an assigned subject in English Bible. The topic for 1995-96 is: "The Defeat of Death."

THE JOHN FINLEY MCLAREN PRIZE IN BIBLICAL THEOLOGY

By a gift of Mrs. Archibald Alexander Hodge, a prize in Biblical Theology has been established in memory of her father, Dr. John Finley McLaren. The sum of \$300 will be awarded for the best essay on the assigned subject in biblical theology.

The subject for 1995-96 is: "The Symbolism of Chaos and Order in the Bible."

THE EDWARD A. DOWEY, JR., PRIZE FOR EXCELLENCE IN REFORMATION STUDIES

Following their fiftieth anniversary celebration in 1993, members of the class of 1943 founded this prize in honor of their classmate, Dr. Edward A. Dowe, Jr., in recognition of his distinguished thirty-one-year teaching career at the Seminary. Dr. Dowe was the Archibald Alexander Professor of the History of Christian Doctrine, and his teaching focused on the Reformation period. The prize is to be awarded by the Department of Theology to either a middler or senior student who has demonstrated academic excellence in the discipline of Reformation theology.

THE W. JIM NEIDHARDT PRIZE IN THEOLOGY AND SCIENCE

Through the generosity of Mrs. Janet W. Neidhardt, a prize in the interdisciplinary theme of science and theology has been established in memory of her husband, Dr. W. Jim Neidhardt. A research physicist on the faculty of the New Jersey Institute of Technology, Dr. Neidhardt was well read in theology and passionate in his endeavors to correlate theological and scientific knowledge. A prize of \$500 is awarded annually to the student submitting the best essay in the area of theology and science.

Middler Prizes

THE BENJAMIN STANTON PRIZE IN OLD TESTAMENT

In 1890 the Reverend Horace C. Stanton, D.D., an alumnus of the Seminary founded the Benjamin Stanton prize in memory of his father, which may be awarded to a member of the middle class on the basis of excellence in the field of Old Testament without submitting a thesis.

THE E. L. WAILES MEMORIAL PRIZE IN NEW TESTAMENT

By a gift from the estate of the Reverend George Handy Wailes, D.D., an

alumnus of the Seminary in the class of 1897 and a visiting professor in the institution for several years, there was established in 1968 the E. L. Wailes Memorial Prize, which may be awarded to a member of the middle class on the basis of excellence in the field of New Testament without submitting a thesis.

THE HENRY SNYDER GEHMAN AWARD IN OLD TESTAMENT

Through the generosity of the Reverend Dr. Robert E. Hansen, an alumnus of the Seminary in the class of 1943, there has been established the Henry Snyder Gehman Award in Old Testament, honoring a distinguished biblical scholar and member of this faculty who began service in the Seminary in 1930 and who in 1958 retired as the William Henry Green Professor of Old Testament Literature. Annually, this prize is awarded to a member of the middle class for excellence in the field of Old Testament without submitting a thesis.

THE ARCHIBALD ALEXANDER HODGE PRIZE IN SYSTEMATIC THEOLOGY

By a gift of Mrs. A. A. Hodge there was established in 1907 a prize in systematic theology in memory of her husband, the Reverend Archibald Alexander Hodge, D.D., LL.D., professor of theology in the Seminary. This award is periodically given to a member of the middle class on the basis of excellence in the field of systematic theology without submitting a thesis.

THE WILLIAM TENNENT SCHOLARSHIP

The Neshaminy-Warwick Church of Hartsville, Pennsylvania, has established a scholarship to be awarded to a member of the coming senior class who has shown special interest and ability in the teaching aspects of the work of the church.

THE EDWARD HOWELL ROBERTS SCHOLARSHIP IN PREACHING

Through the generosity of Mr. George M. Dunlap, Jr., the Marple Presbyterian Church of Broomall, Pennsylvania, has established an annual scholarship in memory of Edward Howell Roberts who at the time of his death in 1954 was Dean of Princeton Seminary. This award is made annually by the faculty to a member of the middle class who shows promise in the field of preaching and who needs financial aid in order to continue study in this area.

THE RAYMOND IRVING LINDQUIST FELLOWSHIP IN THE PARISH MINISTRY

This fellowship, established in honor of the Reverend Dr. Raymond Irving Lindquist, an alumnus of Princeton Theological Seminary in the class of 1933, a trustee emeritus of the Seminary and minister emeritus of the Hollywood First Presbyterian Church, will be given to a rising senior each year who has been judged outstanding in his or her gifts and preparation for the parish ministry and is planning a career as a pastor. The fellowship will be awarded by the faculty on the recommendation of the Director of Field Education.

THE JAGOW PRIZE IN PREACHING

Through the generosity of Mr. Charles H. Jagow there was established in 1977 the Jagow Family Fund. A portion of the income from the endowment provides annually one or more prizes to be awarded to those students who during the year have shown promise in the area of preaching.



KEITH KERBER

Events, Activities, and Publications ~

STUDENT GOVERNMENT

All regularly admitted students with the exception of doctoral candidates are considered members of the student body of Princeton Theological Seminary for the purpose of conducting the affairs of student government. An elected Student Government, and a Planning Board with membership drawn from each of the student organizations, establish the budget and direct the programs of student organizations.

The primary purposes of the Student Government, as set forth in its constitution are:

- ~ To coordinate student activities and concerns
- ~ To represent the students in contacts with the faculty and administration
- ~ To facilitate student involvement in non-Seminary organizations and interests

KOINONIA

Koinonia is a society composed of students who are working toward the degree of Doctor of Philosophy. Meetings are held from time to time during the academic year, at which diverse themes of theological interest are discussed.

SPECIAL LECTURESHIPS

Six lectureships have been endowed which, through the publication of the lectures as delivered or in expanded form, have been productive of a considerable body of theological and missionary literature.

THE STONE LECTURESHIP

In 1871, Levi P. Stone, Esq., of Orange, New Jersey, a director and also a trustee of the Seminary, created the foundation for a lectureship which, in accordance

with his direction, has been applied annually since 1883 to the payment of a lecturer, chosen by the faculty of the Seminary, who delivers a course of lectures upon some topic kindred to theological studies. In the years 1903 and 1906 the endowment was increased through the generosity of Mr. Stone's sisters. The Stone Lectures for 1995-96 will be delivered by Dr. James H. Evans, Jr., President of Colgate Rochester Divinity School-Bexley Hall-Crozer Theological Seminary the week of February 12, 1996.

THE STUDENTS' LECTURESHIP ON MISSIONS

The Students' Course of Lectures on Foreign Missions had its inception in the minds of the undergraduates of the Seminary, and its endowment was secured largely by their efforts, liberally supported by the Reverend James S. Dennis, D.D. The Lectureship was established in 1893. It is designed to provide for an annual course of lectures on some topic connected with Christian missions which shall be of practical importance for those looking forward to missionary service abroad, and at the same time introduce the whole Seminary community to the world mission of the church. Dr. Charles A. Kimball, Associate Professor of the History of Religion at Furman University, is scheduled to deliver the Students' Lectureship on Missions on October 2-4, 1995.

THE WARFIELD LECTURESHIP

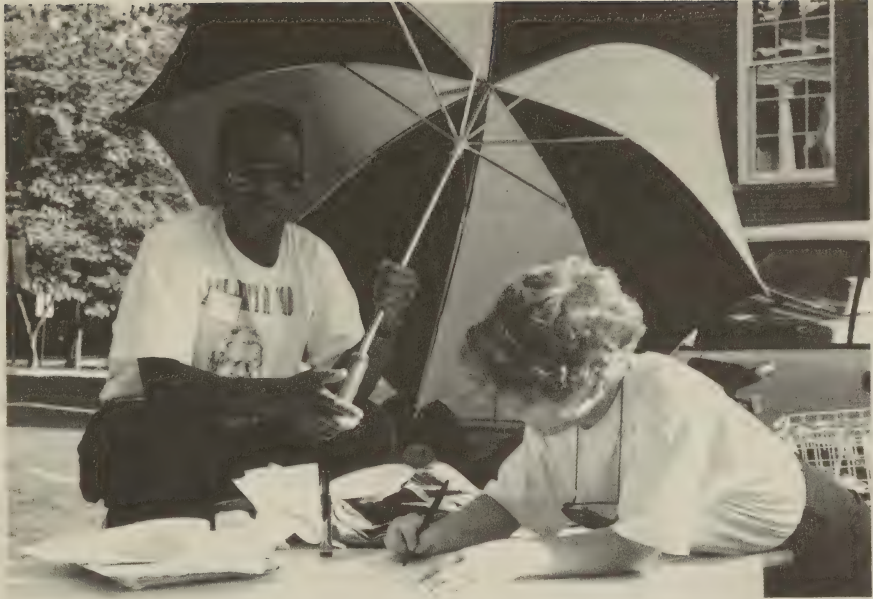
In the will of Dr. Benjamin Breckinridge Warfield, distinguished professor of systematic theology in the Seminary, a fund was created to establish a lectureship in memory of Mrs. Warfield, to be called the Annie Kinkead Warfield Lectureship. In accordance with the terms of the trust, the lecturer on this foundation shall be approved by the faculty of the Seminary, upon the nomination of the Charles Hodge Professor of Systematic Theology. Each lecturer shall belong to the Reformed tradition in theology, and "the subject of the lectures shall in all cases be some doctrine or doctrines of the Reformed system of doctrine." Dr. Christina A. Baxter, Dean of St. John's College, Nottingham, England, will give the Warfield Lectures for 1995-96 in the spring of 1996.

THE REVEREND ALEXANDER THOMPSON MEMORIAL LECTURE

In honor of the Reverend Alexander Thompson of the class of 1909 there was established a lectureship dealing broadly with "some aspect of the Bible." The lecturer, selected by the faculty of the Seminary, presents a single address during the month of March. Dr. Jouette M. Bassler, Professor of New Testament at Perkins School of Theology, Southern Methodist University, will give the Alexander Thompson Lecture for the 1995-96 academic year on February 28, 1996.

THE FREDERICK NEUMANN MEMORIAL LECTURE

Established in 1983 by Dr. Edith Neumann in memory of her husband, this



GINA HILTON

annual lecture is on a theme appropriate to the broad theological interests of Dr. Frederick Neumann (1899–1967)—philosopher, biblical scholar, missionary, and pastor. The lecturer, selected by the faculty of the Seminary, delivers a single address during one of the academic terms.

THE DONALD MACLEOD — SHORT HILLS COMMUNITY CONGREGATIONAL CHURCH PREACHING LECTURE SERIES

An endowed lectureship in preaching has been established at the Seminary by the Community Congregational Church of Short Hills, New Jersey, in honor of Dr. Donald Macleod, Francis Landey Patton Professor of Preaching and Worship Emeritus. Inaugurated in October 1992, the Macleod Lecture Series will feature, on a biennial basis, two or three lectures by an outstanding preacher or teacher of preachers. These lectures will next be offered October 14–15, 1996, by Dr. Fred B. Craddock, Bandy Professor of Preaching and New Testament Emeritus at Candler School of Theology, Emory University.

PUBLICATIONS

THE PRINCETON SEMINARY BULLETIN

This publication, issued three times a year, contains addresses delivered to the Seminary community by visiting lecturers, scholarly articles by members of the

faculty, sermons, book reviews, and special program notices. *The Bulletin* is distributed free of charge among all alumni/ae and is sent to seminary libraries, church-related colleges, and on an exchange basis with many similar quarterlies. All inquiries should be addressed to:

Editor
Princeton Seminary Bulletin
P. O. Box 821
Princeton, NJ 08542-0803

ALUMNI/AE NEWS

Issued four times a year by the Office of Communications/Publications *Alumni/ae News* is distributed without charge to all former students of Princeton Seminary. The magazine features articles on campus events, the developing program of the Seminary, and the activities of graduates and members of the current Seminary community.

THEOLOGY TODAY

Published continuously since 1944, *Theology Today* has become one of the most widely circulated and influential religious quarterlies in the world. Although not an official organ of Princeton Theological Seminary, *Theology Today* continues the distinguished tradition of the older *Princeton Review*. It attempts to provide wide-ranging, reflective articles on contemporary trends in theology, church, and society. The Editorial Council includes men and women of scholarly distinction. For information regarding the journal and subscriptions write:

Theology Today
Box 29
Princeton, NJ 08542

KOINONIA JOURNAL

Published by doctoral students at Princeton Theological Seminary, *Koinonia Journal* is intended to promote interdisciplinary discussion and the exploration of new and emerging areas and issues in the study of religion. The journal is published semi-annually. Contributions by authors affiliated with other academic institutions are welcome, with a clear preference for doctoral candidates. Style specifications available on request.

STUDENTS IN THE SEMINARY

June 1994 – May 1995



KRYSTIN GRANBERG

Visiting Scholars



Wallace M. Alston, Jr.
PRINCETON, NEW JERSEY

E. Theodore Bachmann, Ph.D.
PRINCETON JUNCTION, NEW JERSEY

Daniel Héctor Carro
BUENOS AIRES, ARGENTINA

Anthony F. Cicone
MEMPHIS, TENNESSEE

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BLOEMFONTEIN, REPUBLIC OF
SOUTH AFRICA

Ermanno Genre
ROME, ITALY

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Carl H. Geores, B.D.
MONMOUTH, MAINE

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BEACH HAVEN, NEW JERSEY

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Albert H. Keller, Jr.
CHARLESTON, SOUTH CAROLINA

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Semko Koroza
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DAVIDSON, NORTH CAROLINA

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SOUTH ORANGE, NEW JERSEY

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READING, PENNSYLVANIA

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A.B., Cornell University, 1980

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M.Div., Moravian Theological Seminary, 1987**Johnny Butros Awwad**B.Th., Near East School of Theology, 1986;
M.Div., 1988**Michelle Joanne Bartel**A.B., Calvin College, 1986
M.Div., Princeton Theological Seminary, 1990**Steven Richard Bechtler**A.B., Oral Roberts University, 1982; M.A., 1984
M.Div., Fuller Theological Seminary, 1986**Roberto Bittencourt, Jr.**Th.B., Word of Life Biblical Seminary, 1978
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Th.M., 1984
Th.M., Princeton Theological Seminary, 1990

Angella Mikyong Pak Son

B.S.B., University of Minnesota, 1981
M.Div., Princeton Theological Seminary, 1989;
Th.M., 1990

Scott Richard Austin Starbuck

A.B., Whitworth College, 1985
M.Div., Princeton Theological Seminary, 1988

Stanley Brian Stratton

A.B., Pikeville College, 1981
M.Div., Princeton Theological Seminary, 1984

Peter Arpad Sulyok

A.B., Rutgers University, 1977
M.Div., Princeton Theological Seminary, 1980;
Th.M., 1981

Deborah Hannay Sunoo

A.B., Dartmouth College, 1988
M.Div., Princeton Theological Seminary, 1991

Arthur M. Sutherland

B.A., Harding University, 1982
M.Div., Yale University Divinity School, 1991;
S.T.M., 1992

Eugene Taylor Sutton

A.B., Hope College, 1976
M.Div., Western Theological Seminary, 1981

Thomas Robert Thompson

B.A., Western Michigan University, 1978
M.Div., Calvin Theological Seminary, 1986

Andrew G. Vaughn

B.A., Davidson College, 1987
M.Div., Princeton Theological Seminary, 1991

Thomas Worth Walker

B.S., Davidson College, 1984
M.Div., Columbia Theological Seminary, 1989

John Wilfred Webster

A.B., University of South Africa, 1974;
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Dana Rogan Wright

B.A., University of Washington, 1974
M.Div., Fuller Theological Seminary, 1981

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B.A., Rutgers University, 1986
M.Div., Yale University Divinity School, 1991

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A.B., Temple University, 1965
M.Div., Princeton Theological Seminary, 1982;
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B.A., University of New Hampshire, Manchester,
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M.Div., Earlham School of Religion, 1987

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B.A., University of Richmond, 1987
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A.B., Western Maryland College, 1967
M.A., University of Maryland, 1971
M.Div., Princeton Theological Seminary, 1989

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CUPAR, FIFE, SCOTLAND
M.A.(Hons), Oxford University, 1983
B.D.(Hons), University of St. Andrews, Scotland,
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B.A., Gordon College, Massachusetts, 1970
M.Div., Gordon-Conwell Theological Seminary,
1973
M.Ed., Boston College, 1975

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B.F.A., California College of Arts and Crafts,
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M.Div., Princeton Theological Seminary, 1983

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B.A., Augustana College, Illinois 1973
M.Div., Lutheran School of Theology, Illinois,
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B.S., Penn State University, 1967
M.Div., New Brunswick Theological Seminary,
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B.S., Point Park College, 1974
M.Div., Virginia Theological Seminary, 1985

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B.A., University of Georgia, Athens, 1973
M.Div., Columbia Theological Seminary, 1979

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B.A., Cathedral College, 1974
M.Div., Immaculate Conception Seminary, 1977
M.A., University of Notre Dame, 1986

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M.Div., Union Theological Seminary, Virginia,
1987**Steven Thomas Kruse**

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M.Div., Denver Conservative Baptist Seminary,
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M.Div., United Theological Seminary of the
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A.B., Don Bosco College, New Jersey, 1965
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S.T.M., Saint Mary's Seminary and University,
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M.Div., Princeton Theological Seminary, 1966

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M.Div., Bethel Theological Seminary, 1971

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A.B., Westminster College, Pennsylvania, 1960
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S.T.M., Yale University Divinity School, 1966

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A.B., Saint Mary's Seminary and University, 1956;
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B.A., Oxford University, 1958
B.A., Trinity College, Dublin, 1986

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A.B., Monmouth College, New Jersey, 1969
M.A., University of Maine, 1971
M.Div., Princeton Theological Seminary, 1976

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M.Div., Bethany Theological Seminary, 1978

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M.Div., Eastern Baptist Theological Seminary,
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M.A.P.C., Moravian Theological Seminary, 1985

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B.S., University of North Carolina, Greensboro,
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M.Div., Duke University Divinity School, 1978

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A.B., Emory University, 1958
M.Div., Fuller Theological Seminary, 1964

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A.B., Holy Redeemer College, 1969
M.Div., Mount Saint Alphonsus Seminary, 1972;
M.R.E., 1973

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A.B., Whittier College, 1971
M.Div., Princeton Theological Seminary, 1974

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A.B., King's College, New York, 1956
M.A., University of Delaware, 1961
B.D., Eastern Baptist Theological Seminary, 1962
Th.M., Princeton Theological Seminary, 1965

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B.A., Warner Pacific College, 1979
M.Div., Asbury Theological Seminary, 1985

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A.B., Valdosta State College, 1970
 M.Ed., Georgia State University, 1974
 M.Div., Princeton Theological Seminary, 1981

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A.B., Grove City College, 1974
 M.Div., McCormick Theological Seminary, 1978

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 M.Div., Princeton Theological Seminary, 1982

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A.B., Saint Joseph's Seminary, New York, 1969;
 M.Div., 1972
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A.B., Muhlenberg College, 1972
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B.A., Biola University, 1977
 M.Div., Fuller Theological Seminary, 1985

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 M.Div., Princeton Theological Seminary, 1978

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B.Sc., McGill University, 1979; B.Th., 1984
 M.Div., Montreal Diocesan Theological College,
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B.A., Central College, Iowa, 1970
 M.Div., Western Theological Seminary, 1973

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B.A., Baylor University, 1968
 M.Div., Southern Baptist Theological Seminary,
 1972

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B.R.E., Briercrest Bible College, 1981; M.A.C.M.,
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B.A., Furman University, 1981
 M.Div., Southeastern Baptist Theological
 Seminary, 1984

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A.B., Syracuse University, 1953
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 M.Div., Princeton Theological Seminary, 1979

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 M.Div., Yale University Divinity School, 1980

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B.A., Lehigh University, 1968
 M.Div., Protestant Episcopal Theological
 Seminary, Virginia, 1971

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B.S.B.A., East Carolina University, 1977
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 Seminary, 1986

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B.A., Queen's University, Belfast, 1974;
 B.D.(Hons), 1977

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B.A., Wake Forest University, 1983
 M.Div., Duke University Divinity School, 1988

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A.B., University of Iowa, 1977
 M.Div., Princeton Theological Seminary, 1981

William Lance Roberds

A.B., Phillips University, 1965
 B.D., Perkins School of Theology, 1968

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A.B., West Virginia Wesleyan College, 1972
 M.Div., Yale University Divinity School, 1976

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 B.D., Union Theological Seminary, New York,
 1961

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 B.D., Hamma Divinity School, 1959
 M.A., University of Notre Dame, 1964

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 M.Div., Lutheran School of Theology, Chicago,
 1986

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B.A., Queen's University, Belfast, 1954
B.D., University of London, 1978

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A.B., College of Wooster, 1957
M.Div., Union Theological Seminary, New York, 1960

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B.A., Western Connecticut State University, 1976
M.Div., Union Theological Seminary, New York 1979

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B.S., Carson-Newman College, 1986; B.A., 1986
M.Div., Southern Baptist Theological Seminary, 1989

Gary Allen Spencer

B.A., Florida Southern College, 1975
M.Div., Emory University, 1979

Paul Speros Stavrakos

B.S., Western Michigan University, 1958
B.D., Christian Theological Seminary, 1962
Th.M., Princeton Theological Seminary, 1969

Richard Harry Stearns

A.B., Colgate University, 1954
B.D., Princeton Theological Seminary, 1960

James Reherd Steele

A.B., College of Wooster, 1960
M.Div., Princeton Theological Seminary, 1963

Leslie Gene Svendsen

B.A., Augustana College, South Dakota, 1964
B.D., Luther Northwestern Theological Seminary, 1968

Mark Powers Thomas

A.B., Duke University, 1975
M.Div., Princeton Theological Seminary, 1980

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B.A., Memorial University of Newfoundland, 1978; B.Ed., 1978
M.Div., Queen's College, Newfoundland, 1985

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A.B., College of Wooster, 1974
M.Div., Andover Newton Theological School, 1978

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B.A., Illinois Benedictine College, 1959
M.A., University of Minnesota, 1963; Ph.D., 1970
M.Div., Mount Angel Seminary, 1979

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B.A., Kenyon College, 1974
M.Div., Union Theological Seminary, New York, 1979

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Dipl., United Reformed Theological Institution at University Level, Cluj, 1979

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B.A., Kent State University, 1980
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A.B., Oakwood College, 1967
M.R.E., New York Theological Seminary, 1973;
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A.B., Presbyterian College, South Carolina, 1965
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B.S., Grant Valley State Colleges, 1973
M.Div., Wesley Theological Seminary, 1978

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A.B., Mount Saint Mary's College, 1962
Dipl., Mount Saint Mary's Seminary, 1966
Th.M., Princeton Theological Seminary, 1970

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B.S., Olivet Nazarene College, 1972
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B.Mus., University of Texas, Arlington, 1978
M.Div., Austin Presbyterian Theological Seminary, 1987

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A.B., Hope College, 1959
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B.A., Furman University, 1981
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1992; M.A., 1993

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SUMTER, SOUTH CAROLINA
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Seminary, 1986

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REDIFE, BRAZIL
B.Th., Seminario Teologico Congregacional, 1989
B.A., Universidade Catolica de Pernambuco, 1990

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FALKIRK, SCOTLAND
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B.S., United States Naval Academy, 1976
M.Div., Perkins School of Theology, 1986

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BRANDFORD, CONNECTICUT

William E. Deahl
LINCOLN, NEBRASKA

Kenneth Floyd Defor
BLOOMINGTON, MINNESOTA

Gary O. Dennis
LA CANADA, CALIFORNIA

Sara Sorsby Dennis
LA CANADA, CALIFORNIA

Katharine Derderian
PRINCETON, NEW JERSEY

James M. Donald
CONN RAPIDS, MINNESOTA

Paul Randall Durn
FLEMINGTON, NEW JERSEY

Glen T. Eason
PINEVILLE, KENTUCKY

Linda Kay Eppert
WEST CHESTER, OHIO

Rebecca Maria Escobales
CLEARWATER, FLORIDA

Douglas J. Essinger-Hileman
MAPLETON DEPOT, PENNSYLVANIA

Ruthann Evanoff
EAST BRUNSWICK, NEW JERSEY

Margaret J. Ferguson
SEVERNA PARK, MARYLAND

Christopher Mark Ferrell
NASHVILLE, TENNESSEE

John Herbert Foust
VIENNA, WEST VIRGINIA

Pablo Turra Gadenz
TINTON FALLS, NEW JERSEY

Andrew Gallardo
DALLAS, TEXAS

Barbara Morgan Gold
KATONAH, NEW YORK

Andrew J. Good
CHAMPAIGN, ILLINOIS

Diana Reed Good
CHAMPAIGN, ILLINOIS

Victoria A. Guest
ASHLAND, MASSACHUSETTS

Howard A. Habegger
GOSHEN, INDIANA

Barbara Karen Hahn-Campanella
RANDOLPH, NEW JERSEY

Stephen R. Heiss
NORWICH, NEW YORK

Miles H. Hodges
GARFIELD, NEW JERSEY

Paul W. Hofreiter
WEST TRENTON, NEW JERSEY

Harold Hudson
CHARLOTTE, NORTH CAROLINA

Katherine Hall Hunter
MENDHAM, NEW JERSEY

Vernon Ross Hunter
MOBILE, ALABAMA

David Joseph Hutnick
WHITEHALL, PENNSYLVANIA

Grace Imathiu
DELAWARE, OHIO

Wilfred P. Jackson
PARKER, COLORADO

William Alexander Jamieson
EVANS CITY, PENNSYLVANIA

Janet Jerrow
BRIDGEWATER, NEW JERSEY

Kathleen Glenda Julian
ROANOKE, VIRGINIA

Richard C. Kenyon
UNION CITY, TENNESSEE

Neville Lloyd Kidd
MADISON, NEW JERSEY

Jean C. Kim
HONOLULU, HAWAII

C. F. Klotzberger
CHARLES TOWN, WEST VIRGINIA

Gerald Johannes Kuiper
POTLACH, INDIANA

Larry Joel Lakey, Jr.
EDISON, NEW JERSEY

Linda Jean Larmour
SCARBOROUGH, ONTARIO

Katherine D. Leathem
HOUSTON, TEXAS

Jae Hyun Lee
VANCOUVER, BRITISH COLUMBIA

Joong Sam Lee
FAIRLAWN, NEW JERSEY

Kwee Chol Lee
CHUNNAM, SOUTH KOREA

Dennis Lineham
SCRANTON, PENNSYLVANIA

Theodore Eric Lundberg
NEW CANAAN, CONNECTICUT

Evelyn P. Lytle
NORTHFIELD, MINNESOTA

Mary L. Marcus
GLEN ROCK, NEW JERSEY

James Stewart McKnight
LOS ANGELES, CALIFORNIA

Elizabeth Mills Moore
YARDLEY, PENNSYLVANIA

Michiyo Morita
TOKYO, JAPAN

Wayne David Moritz
NORTH TROY, NEW YORK

Dianne Lynn Morris
SATELLITE BEACH, FLORIDA

Timothy J. Mulder
WAYNE, NEW JERSEY

Beatrix Murrell
RESTON, VIRGINIA

Wayne J. Myers
GERMANTOWN, TENNESSEE

Jeffrey Newlin
JACKSONVILLE, FLORIDA

Giselle Christine Ondetti
OAKLAND, CALIFORNIA

Thomas C. Oxtoby
WIXOM, MICHIGAN

Jeffrey Wayne Palmer
ELMIRA, NEW YORK

Samuel Harris Pomper
NEW BRUNSWICK, NEW JERSEY

Boskar Ramalingam
CANTON, OHIO

Otto A. Reinbacher
FLEMINGTON, NEW JERSEY

Harold R. Rockey
CAMP HILL, PENNSYLVANIA

Jean L. Rockey
CAMP HILL, PENNSYLVANIA

Grace J. Ross
CHESHIRE, CONNECTICUT

Carol Sacks
NORWICH, NEW YORK

Karen Scheer
HOLMDEL, NEW JERSEY

John G. Shimchick
CHERRY HILL, NEW JERSEY

Erika Loughridge Smith
NEW YORK CITY, NEW YORK

Raynard D. Smith
EDISON, NEW JERSEY

Richard Lester Smith
ROSLYN, PENNSYLVANIA

Laurel Ann Spielman
MANHASSAT, NEW YORK

John William Strand
KENT, WASHINGTON

David Stroebel
BOWERS, PENNSYLVANIA

Gary Eugene Thomas
VILONIA, ARIZONA

Robert E. Whitaker
NEW HAVEN, CONNECTICUT

Patricia A. Whiteley
LAWRENCEVILLE, NEW JERSEY

Arthur Herbert Wille
NEENAH, WISCONSIN

Cathleen Starck Wille
NEENAH, WISCONSIN

George Joseph Willis
RUMSON, NEW JERSEY

Joy Witek
COOKSTOWN, NEW JERSEY

Patrick Joseph Zengierski
WILLIAMSVILLE, NEW YORK

Representations

COLLEGES

Abilene Christian University, 1
 Acadia University, 1
 Agnes Scott College, 1
 Albertus Magnus College, 1
 Albion College, 1
 Albright College, 1
 Alderson-Broaddus College, 1
 Allegheny College, 1
 Anderson University, 2
 Andrews University, 1
 Annamalai University, 1
 Antioch University, Ohio, 1
 Appalachian State University, 1
 Ashland University, 1
 Auburn University, 2
 Augustana College, Illinois, 2
 Azusa Pacific University, 1

 Barnard College, 2
 Bates College, 2
 Baylor University, 12
 Bethel College, Indiana, 1
 Bethel College, Minnesota, 2
 Bishop Barham Divinity College, 1
 Bishop Stuart College, 1
 Boston University, 1
 Bowling Green State University, 1
 Bradley University, 1
 Brandeis University, 1
 Brown University, 7
 Bucknell University, 1
 Buena Vista College, 2

 Cabrini College, 1
 California State University, Chico, 1
 California State University, Fullerton, 1

California State University, Hayward, 1
 California State University, Long Beach, 2
 California State University, Los Angeles, 1
 California State University, Sacramento, 1
 Calvin College, 3
 Cambridge University, 1
 Canadian Mennonite Bible College, 1
 Capital University, Ohio, 1
 Carleton College, 2
 Carnegie Mellon University, 1
 Case Western Reserve University, 1
 Catawba College, 1
 Catholic University of America, 1
 Cedarville College, 1
 Centenary College of Louisiana, 1
 Central Bible College, 2
 Central Michigan University, 1
 Central College, Iowa, 1
 Central Michigan University, 1
 Central Connecticut State University, 1
 Charleston Southern University, 1
 Chonbuk National University, 1
 Chung-Ang University, 1
 Chungnam National University, 1
 City College, New York, 1
 Clemson University, 1
 Coe College, 1
 Colby College, 1
 Colgate University, 3
 College of New Rochelle, 1
 College of William and Mary, 8
 College of Wooster, 4
 Colorado College, 1
 Columbia University, 2
 Columbus College, 1
 Concordia College, Minnesota, 2

Concordia College, New York, 1
 Cornell University, 3
 Covenant College, 1
 Cumberland College, 1

Dankook University, 1
 Dartmouth College, 2
 Davidson College, 8
 Delaware State College, 1
 Delaware Valley College, 1
 Denison University, 2
 DePauw University, 6
 Dickinson College, 2
 Diequez Oliverri Institute, Guatemala, 1
 Dong A University, 1
 Douglass College, 1
 Drake University, 1
 Drew University, 3
 Drury College, 1
 Duke University, 4

Eastern Mennonite College, 1
 East Stroudsburg University of
 Pennsylvania, 1
 Eastern College, 1
 Eastern Connecticut State University, 1
 Eastern Michigan University, 1
 Edinboro University of Pennsylvania, 1
 Emory University, 5
 Evangel College, 1
 Ewha Womans University, 2

Fahma College, 1
 Fairleigh Dickinson University, 1
 Flagler College, 3
 Florida International University, 1
 Florida Southern College, 1
 Florida State University, 1
 Furman University, 3

Geneva College, 2
 George Fox College, 2
 George Mason University, 1
 George Washington University, 1
 Gettysburg College, 2
 Gordon College, 1
 Goshen College, 1
 Grand Canyon University, 1
 Great Lakes Christian College, 1
 Grinnell College, 2
 Grove City College, 2
 Gustavus Adolphus College, 1

Hamline University, 1
 Hampton University, 2
 Hankuk University of Foreign Studies, 3
 Harding Graduate School, 2
 Harding University, 2
 Hartwick College, 1
 Harvard University, 4
 Hiram College, 1
 Hong Kong Baptist College, 1
 Hope College, 6
 Houghton College, 5
 Howard University, 1
 Hunter College, 1

Illinois Wesleyan University, 1
 Indiana University, Indiana, 1
 Indiana University of Pennsylvania, 1
 Inha University, 1
 Inter American University of Puerto Rico,
 Metropolitan Campus, 1

Jamestown College, 1

Kalamazoo College, 2
 Kantonsschule Zurcher Unterland, 1
 Keimyung University, 1
 Kenyon College, 2
 King College, 1
 King's College, New York, 1
 Knox College, Canada, 1
 Korea University, 2

La Salle University, 1
 Lafayette College, 4
 Lebanon Valley College, 1
 Lehigh University, 1
 Lewis and Clark College, Oregon, 1
 Liberia Baptist Theological Seminary, 1
 Liberty University, 5
 Louisiana College, 1
 Luther College, 1
 Lycoming College, 1

Macalester College, 2
 Madras Christian College, 5
 Manhattan College, 1
 Manhattan School of Music, 1
 Manhattanville College, 1
 Mansfield University of Pennsylvania, 1
 Marshall University, 1
 Mary Baldwin College, 2
 Mary Washington College, 1

Marymount College, New York, 1
 Marymount University, 1
 Maryville College, Tennessee, 1
 McMaster University, 1
 Mercyhurst College, 1
 Messiah College, 2
 Miami University, Oxford, 3
 Michigan State University, 1
 Mid-America Nazarene College, 1
 Mid-South Bible College, 1
 Middlebury College, 1
 Millersville University of Pennsylvania, 1
 Monmouth College, Illinois, 1
 Monmouth College, New Jersey, 1
 Montclair State College, 3
 Moravian College, 1
 Morehouse College, 4
 Mount Holyoke College, 1
 Myung Ji University, 1

New School for Social Research, 1
 New York Institute of Technology, 1
 New York University, 6
 Norfolk State College, 1
 North Carolina A & T State University, 1
 North Carolina Central University, 1
 North Carolina State University, 3
 North Eastern Hill University, 1
 Northeast Louisiana University, 1
 Northeast Missouri State University, 1
 Northeastern Bible College, 1
 Northern Arizona University, 2
 Northwestern College, Iowa, 1
 Northwestern University, 1
 Nyack College, 4

Oakwood College, 1
 Ohio State University, Columbus, 1
 Ohio Wesleyan University, 1
 Oklahoma State University, 1
 Olivet Nazarene College, 1
 Oral Roberts University, 2
 Oregon State University, 1
 Otterbein College, 1
 Ouachita Baptist University, 1

Pace University, 3
 Pacific Lutheran University, 3
 Palm Beach Atlantic College, 1
 Paul Quinn College, 1
 Pepperdine University, 2
 Philadelphia College of Bible, 1
 Pikeville College, 1

Pittsburg State University, 1
 Point Loma Nazarene College, 1
 Portland State University, 1
 Presbyterian College and Theological
 Seminary, Seoul, 3
 Presbyterian College, South Carolina, 1
 Princeton University, 3
 Purdue University, 3
 Pusan National University, 2

Queen's University, Canada, 1

Ramapo College of New Jersey, 2
 Reed College, 1
 Rensselaer Polytechnic Institute, 2
 Rhodes College, 2
 Rice University, 1
 Rider University, 1
 Ripon College, 1
 Roberts Wesleyan College, 1
 Rowan College of New Jersey, 2
 Rutgers University, 4

Saint Christopher's Training College, 1
 Saint John's College, Maryland, 1
 Saint John's College, New Mexico, 1
 Saint Joseph's University, 1
 Saint Mary's College, 1
 Saint Michael's College, 1
 Saint Olaf College, 2
 Saint Paul Bible College, 1
 Samford University, 3
 San Diego State University, 1
 San Jose Christian College, 3
 San Jose State University, 1
 Seattle Pacific University, 7
 Seoul National University, 8
 Seoul Woman's University, 1
 Seton Hall University, 1
 Simmons College, 1
 Smith College, 1
 Soong Sil University, 1
 Southern California College, 1
 Southern Connecticut State University, 1
 Southern Illinois University, Carbondale, 1
 Southwestern University, 1
 Springfield College, Massachusetts, 1
 Stanford University, 12
 State University of New York, Albany, 2
 State University of New York, Binghamton, 1
 State University of New York, Old
 Westbury, 2
 State University of New York, Oswego, 1

State University of New York, Purchase, 1
 Sterling College, Kansas, 1
 Stetson University, 1
 Stockton State College, 2
 Swarthmore College, 2
 Sweet Briar College, 2
 Syracuse University, 1

Tainan Theological College, 1
 Taylor University, Upland, 1
 Taylor University, Fort Wayne, 1
 Temple University, 8
 Texas A & M University, 3
 Thomas A. Edison College, 1
 Tohoku University, 1
 Tokyo University of Foreign Studies, 1
 Trenton State College, 5
 Trinity College, Connecticut, 1
 Trinity University, Texas, 1
 Trinity Western University, 2
 Troy State University, 1

Union College, Nyack, 1
 Union University, Tennessee, 2
 United Mission Theological College, 1
 United States Naval Academy, 1
 University of Arkansas, Motncclair, 1
 University of Athens, 1
 University of California, Berkeley, 5
 University of California, Davis, 4
 University of California, Irvine, 1
 University of California, Los Angeles, 3
 University of California, Riverside, 1
 University of California, San Diego, 1
 University of California, Santa Barbara, 2
 University of California, Santa Cruz, 2
 University of Chicago, 5
 University of Chile, 1
 University of Cincinnati, 2
 University of Colorado, 2
 University of Delaware, 2
 University of Dubuque, 1
 University of Edinboro, 1
 University of Erlangen, 1
 University of Evansville, 1
 University of Florida, 5
 University of Georgia, 1
 University of Ghana, 1
 University of Hamburg, 1
 University of Hartford, 1
 University of Illinois, 8
 University of Iowa, 1
 University of Kansas, 1

University of Kentucky, 1
 University of Kerala, 1
 University of Madras, 1
 University of Maryland, 5
 University of Melbourne, 1
 University of Michigan, 7
 University of Minnesota, 4
 University of Missouri, Columbia, 1
 University of New Hampshire, 5
 University of New Haven, 1
 University of North Carolina, Asheville, 2
 University of North Carolina, Chapel Hill, 6
 University of North Carolina, Charlotte, 2
 University of North Carolina, Greensboro, 1
 University of Notre Dame, 2
 University of Oklahoma, 1
 University of Oregon, 3
 University of Pennsylvania, 3
 University of Pittsburgh, 1
 University of Pretoria, 1
 University of Puerto Rico, 1
 University of Redlands, 1
 University of Rochester, 1
 University of Saint Andrews, 1
 University of Saint Thomas, Philippines, 1
 University of South Africa, 1
 University of South Carolina, 1
 University of South Florida, 4
 University of Southern California, 1
 University of Southern Maine, 1
 University of Stellenbosch, 3
 University of Sussex, 1
 University of Tasmania, 1
 University of Tennessee, Knoxville, 1
 University of Texas, Arlington, 2
 University of Texas, Austin, 5
 University of the South, 1
 University of Toronto, 2
 University of Tulsa, 1
 University of Virginia, 2
 University of Warsaw, 1
 University of Washington, 8
 University of Wisconsin, Madison, 2
 Ursinus College, 1

Valley Forge Christian College, 1
 Valparaiso University, 1
 Vanderbilt University, 2
 Villanova University, 1
 Virginia Commonwealth University, 2
 Virginia Polytechnic Institute and State
 University, 1
 Virginia Union University, 3

Wabash College, 1
 Wake Forest University, 12
 Washington University, 1
 Wayland Baptist University, 1
 Wayne State University, 1
 Webster University, 1
 Wellesley College, 3
 Wesleyan University, 2
 West Chester University of Pennsylvania, 3
 West Virginia Institute of Technology, 1
 West Virginia University, 2
 Western Baptist College, 1
 Western Michigan University, 1
 Westminster Choir College, 1
 Westminster College, Pennsylvania, 4
 Westmont College, 5
 Wheaton College, Illinois, 3
 Whitman College, 2
 Whitworth College, 10
 Wilberforce University, 1
 William Jewell College, 1
 William Paterson College of New Jersey, 3
 Williams College, 2
 Wilson College, 1
 Wofford College, 1

Yale University, 8
 Yonsei University, 3
 York College of Pennsylvania, 2

Number of Colleges, 391

SEMINARIES

Andover Newton Theological School, 2
 Asbury Theological Seminary, 1
 Asia-Pacific Theological Seminary, 1
 Assemblies of God Theological Seminary, 1
 Atlantic School of Theology, 1
 Austin Presbyterian Theological Seminary, 3

Bethel Theological Seminary, 4
 Boston University School of Theology, 1

Calvin Theological Seminary, 5
 Candler School of Theology, 1

Chong-shin College, 1
 Church of God School of Theology, 2
 Colgate Rochester/Bexley Hall/Crozer, 2
 Columbia Theological Seminary, 4
 Concordia Seminary, St. Louis, 1

Dallas Theological Seminary, 1
 Duke University Divinity School, 4

Eastern Baptist Theological Seminary, 3
 Eastern Mennonite Seminary, 2
 Eden Theological Seminary, 3
 Emmanuel School of Religion, 2
 Emory University, 4
 Episcopal Divinity School, 1
 Evangelical School of Theology, 1

Faculty of Protestant Theology, Cameroon, 1
 Fuller Theological Seminary, 16

Garrett-Evangelical Theological Seminary, 1
 General Theological Seminary, 1
 Gordon-Conwell Theological Seminary, 1
 Goshen Biblical Seminary, 2
 Graduate Theological Union, 3

Holy Cross Greek Orthodox Seminary, 2
 Hong Kong Baptist Theological Seminary, 1

Lancaster Theological Seminary, 1

McGill University, 1

Near East School of Theology, 1
 New Brunswick Theological Seminary, 3
 New York Theological Seminary, 2
 North American Baptist Seminary, 1
 North Park Theological Seminary, 1

Oxford University, 1
 Oral Roberts University School of
 Theology, 1

Perkins School of Theology, 1
 Philadelphia Theological Seminary, 2
 Pittsburgh Theological Seminary, 3
 Presbyterian College and Theological
 Seminary, Seoul, 12
 Presbyterian Theological Seminary, Korea, 1
 Princeton Theological Seminary, 85
 Protestant Faculty of Charles University, 1

Queen's College, Newfoundland, 2

Reformed Theological Seminary, 1
 San Francisco Theological Seminary, 4
 Seminario Teologico Congregacional, 1
 Seoul Theological College and Seminary, 3
 Serampore University, 5
 Southeastern Baptist Theological Seminary, 1
 Southwestern Baptist Theological Seminary, 1

Trinity Episcopal School for Ministry, 1
 Trinity Evangelical Divinity School, 1

Union Biblical Seminary, India, 3
 Union Theological Seminary, New York, 3
 Union Theological Seminary, Virginia, 4
 United Mission Theological College, 1
 United Theological College, Bangalore, 1
 United Theological Seminary, 1
 Universidade Catolica de Pernambuco, 1
 University of Athens, 1
 University of Erlangen, 1
 University of Ghana, 1
 University of Pretoria, 2
 University of South Africa, 1
 University of Stellenbosch, 1
 University of the South, 1
 University of Tuebingen, 2

Wartburg Theological Seminary, 2
 Wesley Theological Seminary, 4
 Western Theological Seminary, 4
 Westminster Theological Seminary, 3
 Word of Life Biblical Seminary, 2

Yale University Divinity School, 21

Number of Seminaries, 79

Idaho, 2
 Illinois, 30
 Indiana, 14
 Iowa, 13
 Kansas, 7
 Kentucky, 4
 Louisiana, 5
 Maryland, 10
 Massachusetts, 16
 Michigan, 30
 Minnesota, 12
 Mississippi, 2
 Missouri, 10
 Montana, 3
 Nebraska, 2
 Nevada, 1
 New Hampshire, 3
 New Jersey, 44
 New Mexico, 2
 New York, 50
 North Carolina, 25
 North Dakota, 4
 Ohio, 30
 Oklahoma, 8
 Oregon, 6
 Pennsylvania, 70
 Puerto Rico, 1
 Rhode Island, 1
 South Carolina, 10
 South Dakota, 1
 Tennessee, 8
 Texas, 38
 Virginia, 10
 Washington, 13
 West Virginia, 12
 Wisconsin, 8

Number of States and Territories, 48

STATES AND TERRITORIES

Alabama, 11
 Alaska, 3
 Arkansas, 3
 Arizona, 3
 California, 62
 Colorado, 9
 Connecticut, 8
 Delaware, 1
 District of Columbia, 13
 Florida, 15
 Georgia, 15
 Hawaii, 1

COUNTRIES

Antigua, 1
 Brazil, 2
 Canada, 3
 Chile, 1
 China, 1
 Germany, 10
 Ghana, 1
 Greece, 1
 Hong Kong, 1
 Hungary, 1
 India, 9

Japan, 2
Korea, 30
Lebanon, 1
Nigeria, 1
Philippines, 1
Poland, 1

Romania, 1
Russia, 1
Switzerland, 1
Togo, 1
United Kingdom, 4

Number of Countries, 22

SUMMARY OF STUDENTS

Visiting Scholars	26
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Candidates for the Doctor of Philosophy Degree, Enrolled	43
Candidates for the Doctor of Ministry Degree, Enrolled	21
Candidates for the Master of Theology Degree, Enrolled	63
Candidates for the Master of Divinity Degree	465
Senior Class	157
Interns	6
Middle Class	152
Junior Class	150
Candidates for the Master of Arts Degree	21
Post-M.Div.	4
Senior Class	7
Junior Class	12
Special Students	<u>7</u>
Total Regular Resident Students	621*
Unclassified Students Enrolled for Credit	104
Post-Resident Doctor of Philosophy Candidates	99
Doctor of Ministry Candidates Not in Workshop	<u>112</u>
Total Active Enrollment	935

* Three students are enrolled in two programs.



Degrees Conferred in 1994

MASTERS OF ARTS

Leslie Carol Blow
 Janet Ann Wilma Benkendorf Brittain
 Alice Hugh Brown
 Thomas Brent Burleson
 Shannon Lindy Cate
 Nam Yong Choe
 Patricia Ford
 Christine Kallil
 Helen H. Kim
 Jean Christine Kim
 Zoltan Tibor Korda
 Kathleen Jean Loughman
 Peter John Loughman
 Dumile Johannes Matshiga
 Henry Kondwani Mvula
 Kathryn Winchester Tymonko

Stacy Lee Johnson Bronkema
 Lawrence George Brooks
 John Maxwell Brown
 Sharon Garlough Brown
 Michael Mears Bruner
 Carrie Leigh Buckner
 Joanne Boyd Bullock
 Dawn Elizabeth Burnett
 James Andrew Burnett
 Nathan Lawrance Byrd
 David Walter Cabush
 John Vincent Callahan, Jr.
 Martha Patty Campbell
 Raymond Douglas Cannata
 Andrew Joseph Carlson
 Hyung Sup Choi
 Justin Chulho Choi
 Michael Garett Church
 Andrew Ross Clark
 Allan Hugh Cole, Jr.
 Jeffrey James Crawford
 Gordon Lloyd Crouch
 Paul Andrew Cunningham
 Douglas Dean Cushing
 Judith Ann Cuthbertson
 Raymond James DeVries
 Thomas James Edwards
 Monica Lynn Elvig
 Thomas Evan Evans
 Patricia Elaine Fisher
 Eugene Arthur Foley
 David Rodney Fox
 Matthew Joseph Frawley
 David Andrew Fredrickson
 Donald Harvey Fuller
 Michael Edward Fuller

MASTERS OF DIVINITY

Tammy Renea Abee
 Richard James Nugent Allfrey
 Lindsay Patterson Armstrong
 Mark Alan Arnold
 Mary Elizabeth Austin
 Yeong Jin Bae
 Doo Sik Baek
 Edward William Baugh
 Kirk Thomas Berlenbach
 Gerald Michael Bilkes
 David Wayne Bogue
 Timothy James Bortell
 Richard Todd Bouldin
 Dianne Virginia Bowers
 Kathryn Kimberly Bowers
 Robert Kelton Bronkema

Edythe Karrer Fullerton
 Angela Renee Gapay
 Jeffrey Alan Geary
 Heidi Gehman
 Sylveta Amanda Hamilton Gonzales
 Krystin Sue Granberg
 Caspar James Green
 Mark Christopher Harper
 Brenda Laura Harris
 John Anderson Harrison, Jr.
 Heather Pennington Harriss
 Julia Robinson Harrold
 Charles Benson Headley
 Timothy Royce Heflin
 Thomas Martin Hickock
 Debra Louise Hough
 Christopher Scott Hushaw
 Troy Thomas Jackson
 Beulah Leslie James
 Linda Jean Jaymes
 Carol Kintigh Johnson
 Douglas Roger Jones
 Sung Yeom Joo
 Yong Hoon Kang
 Jennifer Gay Kenworthy
 YoHan John Kim
 You-seon Kim
 Youngshin Kim
 Kevin Scott Kirk
 Krystal Karlene Knapp
 Melody Dawn Knowles
 Roammie Helen Ko
 Jacqueline Evangeline Lapsley
 Thanh Ngoc Le
 Douglas Alan Learned
 Caroline Sue Lee
 Kyung-Sub Lee
 Thomas Carvel Edward Lobaugh
 Kathleen Sarah Lossau
 Jeffrey Kent Lott
 David Eastman Lovelace
 Stacy David Lutz
 Michael Robert Magin
 Jon Elliott Martin
 Michael Scott Martin
 Melissa Anne May
 Mark Brian McFadden
 Rebecca Lynn McGowan
 Heather Joan McKee
 Scott Bradley McKee
 Stephanie Miller McLane
 Mary Kay Michelinie

Craig Stephey Miller
 Daniela Yvette Morrissey
 Godfrey Bobby Musengwa
 Mi Hee Park
 Cynthia Ritter Parker
 Richard Jeffrey Parker
 Graham Bradley Reside
 Won Young Rhee
 Jana Kathryn Riess
 David Lee Riggs
 James Addison Rizer
 Jacqueline Washington Robinson
 Elizabeth Ann Rohrbach
 Jay Jonathan Rosen
 Ruth Faith Santana
 John Bradford Sears
 Stephen Robert Shaffer
 Stephen Paul Shoemaker
 Johnna Lee Smith
 Billy Woosuck Song
 Michael Stanley Stephens
 Joshua Suen
 Rebekah Sun
 Hyun Kyung Sung
 Mark Allen Tauber
 Dorothy Judith Thomas
 Mark Thomson
 John Stuart Vincent-Morrison
 Craig Arlen Vondergeest
 Peter Hilton Ward
 David Paul Weaver
 David Theodore Widmer
 Gregory Lewis Wiggins
 Ernestine Winfrey
 Christine Elizabeth Yoder

MASTERS OF THEOLOGY

Shawn Armington
 Roberta Ryan Arrowsmith
 Robert Owen Baker
 Michael Allen Brothers
 Chang Uk Byun
 Frances Grace Carver
 Chin Hwan Chang
 Jacob Cherian
 David Sukwon Choi
 Hunn Choi
 Michael Daise
 Malcolm Peter Damon
 Gregory Frederick David

Derek Stephen Dohn
 Mark Alan Douglas
 Frederick Gregory Garry
 Peter Grover
 Sang Won Han
 Robin Bacon Hoffman
 Douglas Lee James
 Joan Jameson Jespersen
 Yeong Deok Kim
 Mirianna Kiraly
 Cameron Hunter Langlands
 Hyo-Kyeom Lee
 Kun Chon Lee
 Sun Hee Lee
 Young Ghil Lee
 John Parish Leggett
 Chung-Kuang Liang
 Rodney Anthony Lindsay I
 Minoru Nakano
 Tuyet Ahn Nguyen
 Sung-Deuk Oak
 Richard Ernest Oppong
 Constance Youngmi Pak
 Ajit Abraham Prasadarn
 Dennis Gerald Robbins
 Mangchhuana Sailo
 Ok Su Shin
 Teddie Ray Smith, Jr.
 Gideon Sobhanam
 Reinhard Surendorff
 Joseph Thomas
 William Tweedley
 Lisa Doreen Vincent-Morrison
 Chi-Hsiang Yeh

Chong Hwa Yim
 Michael Yount

DOCTORS OF MINISTRY

Edward John Creen
 Richard Early
 Dean Edwin Foose
 James Warren Hagelanz
 John Joseph Lolli, Jr.
 Samuel Reynolds Diehl Massey
 David Arthur Palmer
 Jimmy Lee Reader
 Thomas E. Robinson
 Theodore Murray Smith

DOCTORS OF PHILOSOPHY

Nancy Ruth Bowen
 Yang-en Cheng
 Carol Jean Cook
 Susan Jane Dunlap
 Brian Janeway Fitzgerald
 Paul Ara Haidostian
 Mark Harding
 Scott Black Johnston
 Cynthia Ann Jurisson
 Alyce Mundi McKenzie
 Andrea Louise Sterk
 Loren Theo Stuckenbruck
 Douglas Mark Thorpe
 Sung Bihn Yim

Awards in 1994 ~

THE FELLOWSHIP IN HISTORY

Jana Kathryn Riess

THE FELLOWSHIP IN THEOLOGY

Heidi Gehman

THE FELLOWSHIP IN PRACTICAL THEOLOGY

Kirk Thomas Berlenbach

THE FELLOWSHIP IN RELIGION AND SOCIETY

Graham Bradley Reside

THE GRADUATE STUDY FELLOWSHIPS FOR THE PARISH MINISTRY

Jon Elliott Martin

PRIZES ON THE SAMUEL ROBINSON FOUNDATION

Raymond Douglas Cannata

James Addison Rizer, Jr.

Judson Wright Sagers

THE DAVID HUGH JONES PRIZE

Judith Ann Cuthbertson

THE ROBERT GOODLIN PRIZE

Jon Elliott Martin

THE JAGOW PRIZES IN HOMILETICS AND SPEECH

Stephen Robert Shaffer

Dawn Elizabeth Burnett

THE MARY LONG GREIR - HUGH DAVIES PRIZE IN PREACHING

David Wayne Bogue

THE JOHN ALAN SWINK PRIZE IN PREACHING

James Addison Rizer, Jr.

THE GEORGE L. RENTSCHLER PRIZE IN SPEECH COMMUNICATION

Douglas Allen Learned

THE CHARLES J. RELLER ABIDING MEMORIAL FUND AWARD

Johnna Smith
Ernestine Winfrey

THE JOHN T. GALLOWAY PRIZE IN EXPOSITORY PREACHING

Richard Todd Bouldin

THE SAMUEL WILSON BLIZZARD MEMORIAL AWARD

Craig Stephey Miller

THE FRIAR CLUB AWARD

Andrew Ross Clark

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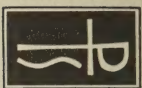
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